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THE FAMILY GOES TO CHURCH

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SEPTEMBER 5, 1951

CENTS

A Good Hiding Place

ONE DAY last July, Paul Eff came down from Michigan to visit his brother Earl, a student at Purdue University. He stayed at a local hotel; and he and Earl stayed up late talking. Paul was tired when he prepared for bed and hid his billfold, which contained a large sum of money, in a good hiding place, near his bed.

The next morning he slept later than he had intended. When he looked at his watch, he realized that he had very little time to catch his train. Hurriedly he dressed.

When he reached for his billfold he couldn't find it. "Let me see . . . I remember that I put it in a good hiding place." But he could not remember where he had put it!

He notified the hotel manager, and hurried to the station.

THE NEXT MORNING, Mr. John Doublew from North Carolina rented the same room. He settled himself in his chair and automatically reached for the Bible which was on the table near him. It was John's habit to read the Bible at every opportunity. Suddenly he started, staring at what he th was a bookmark. It was a thin billfol he opened it to see if it had an identific card, he found that it contained a large of money. Engraved on the inside wa name, "Paul Eff." A card gave his ad in Michigan.

John looked longingly at the mone held in his hand. "I surely could use he thought. "It would help pay for Jin operation. But of course it must go ba the owner."

STOPPING at the desk on his way ou told the clerk about it.

"Mr. Eff was quite worried about l it," the clerk informed him. "You must at the police station and return it. M has left a reward there for the finder."

John returned the billfold, but he re the reward.

"It is only what any Christian woul Mr. Eff may have some special need fo money. He surely left it in a good h place!" —PAT DE

The LUTHERAN News Magazine of the United Lutheran Church in Am

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THE CHURCH IN THE NEWS

Young men away from home

U.S. draft boards had been generously supplying young Americans with invitations to get free room and board in the nation's military training camps. This month U.S. Lutherans were making progress in seeing to it that servicemen would also receive the ministry of their church in their new environment.

Thirty service centers, parish centers, or service offices had been opened, the National Lutheran Council reported. This didn't begin to compare with the network of centers in downtown locations all over America in the days of World War II. Most of the centers now operating are in a few rooms in church buildings near the camps.

Chief purpose of the new centers is not to provide servicemen with ping-pong tables and snack bars for their amusement while off duty. It is to help the youthful soldiers and sailors get acquainted with pastors and church members in the communities near camps.

A center providing lounging space (plus television) opened in Washington, a block from the White House (736 Jackson Place), last month. In San Francisco at the King George Hotel, a Lutheran center for servicemen during World War II, a new center was in operation. A half-dozen centers had opened in the south (Henderson, Kentucky . . . Columbus and Savannah, Georgia . . . Rolla, Missouri . . . Columbia, South Carolina . . . Killeen, Texas).

School question upsets France

The squabble about government funds for support of Roman Catholic schools was not nearly so serious in Canada or the United States as it had become in Fra this month. Premier Rene Pleven's ca net may be voted out of office if it f to solve the problem.

At least a quarter of all French childr attend Roman Catholic schools, and th aren't enough public schools to take th in. But many parochial schools are n so short of money that they say they c not open this month unless they get g ernment help. The government's plan is provide needy parents with funds to p their children's school expenses. T would aid the parochial schools indirect

Socialists and Communists in t French National Assembly will v against any kind of aid for the chur schools. The Gaullist party will also v against the Pleven government on t question because it has a plan of its o for parochial school support.

Compromise in Pennsylvania

The "plain people" of Pennsylvania, d scendants of 18th century German imm grants, don't want their children to go high school. A 14-year-old should go work on the farm with his father, th say.

Dozens of Amish farmers had be fined last year when school officials r ported that the long-bearded, blac garbed "plain people" were violating t compulsory school attendance law.

This month everything would probab be all right. The Pennsylvania legislatu had taken away from the state departme of public instruction the authority f granting work permits to children und 17. The right was transferred to loc school officials who will deal lenient with Amish folks in their communities.

Five per cent for charity

America's large corporations should contribute a full 5 per cent of their income to religious, charitable, and educational purposes. This advice came last month from two prominent business economists, Beardsley Ruml and Theodore Geiger.

Titled "The Five Percent," the report has been published by the National Planning Association.

It points out that business corporations are allowed to deduct up to 5 per cent of their annual income from the federal corporation income tax if it is contributed for charitable purposes.

If the corporation gets into the excess profits bracket, the actual cost to the corporation would be only 25 cents on the dollar, since 75 per cent of its highest bracket income will be taken by taxes.

The authors state that corporations will benefit from contributions to religious, educational, or charitable endeavors. "Every American business, large or small, manufacturing or retailing, commercial or financial, benefits directly and indirectly from increased human knowledge, the elimination of sickness and disease, and relief of poverty and personal distress."

"A dollar wisely and soundly invested in worthwhile educational, scientific, and welfare activities comes back many fold over the longer term. Like investment in new plants and equipment, they more than repay their cost in the future and can be among the most productive and remunerative forms of expenditure."

Missouri has problem

Around the big Lutheran Church-Missouri Synod has been grouped a number of smaller churches—"satellites," The *Christian Century* once called them. But Missourians know they are not all satellites. The largest of them, the Joint Synod of Wisconsin, has become Missouri's severest critic.

YOUNG FOLKS CLEAN UP

From a dozen countries young students had gone this summer to England, Germany, and elsewhere in Europe to put their Christian faith to work. These young people are clearing up a delapidated property in London as a Christian community center

Since 1872 this group of churches has been known as the Synodical Conference. At present the churches enroll about one-third of America's Lutherans. The chief point these churches have had in common was their determined isolation from all other Lutheranism.

This month the 79-year-old Conference was splitting at the seams. Two Conference churches, the Wisconsin Synod (membership 300,000), and the Norwegian Synod (membership 10,000), had refused to approve a statement of belief which the Missouri Synod and the American Lutheran Church had drawn up as a basis for closer relations. A third church, the Slovak Synod (membership 22,000), voted in late August to give the statement unanimous approval.

Future of Conference

Missouri Synod leaders have been intensely eager to complete the doctrinal agreement with the American Lutheran Church. It would be a major step in establishing cordial relations with Lutheranism outside the Synodical Conference. But according to Conference law, the statement must be abandoned if other Conference churches do not approve.

The Missouri Synod might have made more rapid progress toward co-operation with other Lutherans (might perhaps have entered the National Lutheran Council), if it had not feared the Wisconsin Synod's icy stares.

Wisconsin criticizes Missouri for permitting its pastors to serve as U.S. chaplains (which obliges them to minister to non-Missourians). While Missouri urges its men not to belong to the Masonic Order, Wisconsin also refuses its youngsters permission to join the Boy Scouts, and criticizes Missouri for allowing its churches to sponsor scout troops.

The Wisconsin Synod should get out of the Synodical Conference, a prominent Missouri leader, Dr. Theodore Graebner proposed in 1950. "Are we forever to be isolated, forever to deny fellowship to Lutherans who teach as we do?" Dr. Graebner asked. He said that in 19[illegible] there had been a proposal for disbanding the Conference.

One Conference church, the Slovak Synod, might merge with Missouri, the official magazine The *Lutheran Beacon* suggested last month. Since Slovak-language churches are not needed in America as they were 30 years ago, a merger with Missouri might save the Slovak Synod from "an uncontrollable disintegration of its organization, little by little."

World Council criticized

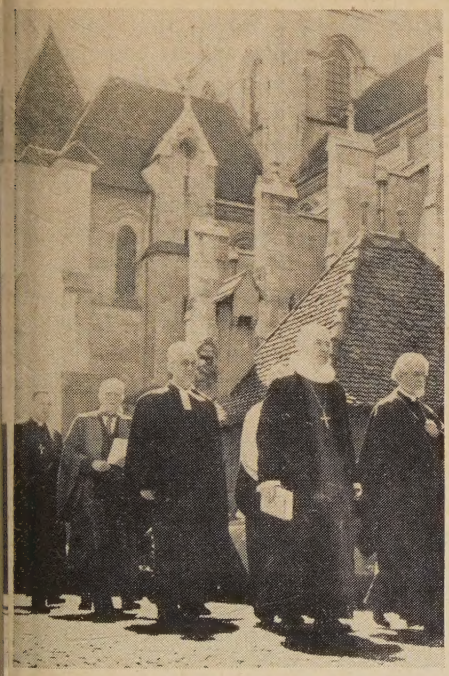
Sharp criticism of the World Council of Churches came last month from an insider, Kenneth G. Grubb, a member of the Council's executive committee and chairman of its commission on international affairs.

Not enough preparation is made for annual meetings of the Council's central committee, protested Mr. Grubb in a Church of England weekly newspaper. "I would not say," wrote Mr. Grubb, "that the Central Committee is a rubber stamping body, for important and useful policy debates are held."

But members of the committee are obliged to think too fast about too many things. "Too many weighty papers," he said, "are circulated at the last moment, thus giving an advantage in debate to the smart rather than to the wise. Too many speakers are ganged up, too little opportunity is given for general debate. The intellectual brilliance of the general secretary of the World Council (Dr. W. A. Visser 't Hooft) leads him to intervene too often."

Mr. Grubb, a layman, said Wo[illegible]

Council meetings (such as the Assembly plans to hold for 16 days in Evanston, Illinois, in 1954) take more time than laymen can afford. The laymen are told, he said, that they "are the spearhead of the church. This is naturally convenient for the clergy since, if they wish (but, to be fair, only a few so wish) they can lead the regiment from behind."



WORLD COUNCIL PROCESSION
Entering Lausanne Cathedral at the Council's central committee meeting in Switzerland last month were famous Lutheran leaders. In line of march were Dr. Franklin C. Fry, Bishop Gerhard May of Austria, Bishop Eivind Berggrav of Norway

Priest wasn't an assassin

On trial in Jordan for plotting the assassination of King Abdullah were six men, one of them a Roman Catholic priest, the Rev. Ibrahim Ayab, secretary of the Latin Patriarchate in Jerusalem. It was "absurd" to accuse Father Ayab, said the Vatican newspaper, *Osservatore Romano.*

"It is against his character as a Christian and a priest," the newspaper said. "As a Catholic, he had no reason whatever to act against a man who never proved hostile to Catholics." Jordanian police said Father Ayab had co-operated with relatives of the former Grand Mufti of Jerusalem, a bitter opponent of King Abdullah.

Quebec priest burned papers

Baptists in Ste. Germaine Boule, northwestern Quebec, weren't getting all their mail. Pastor L. G. Barnhart of Noranda had sent them copies of his sermons, which never arrived.

Last month a Roman Catholic priest, the Rev. Alfred Roy, admitted he had burned the Baptist mail because it "would give people wrong ideas." Father Roy had given the postmaster orders to intercept the mail.

Roman Catholic Archbishop Paul-Emile Leger of Montreal said "the church does not approve of such methods, and calls upon all the people of goodwill not to implicate the whole church in a culpable act of one of its members, even though he be a minister of religion."

Pastor Barnhart had been one of the Baptist ministers imprisoned last year for outdoor preaching at Van d'Or. He said that Baptists knew the mail was being intercepted but didn't know what to do because it is against their policy to "hire lawyers or press court cases. So we decided to pray. We asked the Lord about it because it was the Lord's work we were doing."

The postmaster's daughter told the Baptists about the priest's order to withhold the mail.

"Freedom" to marry

Newspapers around the world had re-

ported the story of the Chicago girl who had followed a Roman Catholic priest to Italy in the hope of marrying him. An Associated Press report stated that "the Roman Catholic Church unfrocked the Rev. Luciana Negrini Aug. 1. Free to marry, he raced against time for legal permission to wed Miss Claire Young."

The writer of the news report wasn't clear on Roman Catholic rules, suggests *America,* U.S. weekly magazine. In case Father Negrini and Miss Young attempt marriage, "both would automatically incur excommunication." According to Roman Catholic teaching, this would insure their eternal damnation.

It is wrong to suppose, says *America,* that a priest who is "unfrocked" is free to marry. Even if he is *degraded,* which puts him back into the status of a layman, he is still held to his vow of celibacy. He would still have the power to say Mass (a priest is a priest forever), but he "would commit a sacrilege if he attempted it."

Jersey City is "most Catholic"

Most Catholic city in the United States, reports the *Catholic Press Directory,* is Jersey City, New Jersey. It has edged out five or six rivals to take first place, with 83.4 per cent of the population listed as Roman Catholic.

"What mark has this tremendous Roman influence left upon the community?" queries the Jersey City *Journal.* "Though Catholic principles have not been as conspicuous in some episodes of Jersey City's public life as a whole, the church, its clergy, its schools, and its conscientious laymen have been a great force for order and moral conduct in the civic, economic and domestic life of our citizens."

Lutherans going to Formosa

Seven Lutheran missionaries from the United States will soon be on their way to Formosa, it was reported in mid-August. They will work most of the time among the 3 million Chinese who came from the China mainland with Chiang Kai-shek's Nationalists.

First Lutheran congregation in Formosan history was organized June 3, attended by Lutherans from China.

TWENTY-FOUR HOUR DAY AT VACATION SCHOOL

A new idea in vacation church schools was tried in Chicago this summer by St. Stephen's Lutheran Church. Pupils lived at the church Monday to Friday, ate, slept, played, and studied. It was like a summer camp, explained Pastor Alfred Sorens

physician from the Augustana Church mission in Sian, Shensi province, is acting as pastor until an ordained minister arrives.

Most Protestant work in Formosa had been done by Presbyterians. With the sudden increase in population they welcome Lutheran co-workers.

The American Lutheran Church, Evangelical Lutheran Church, and Lutheran Free Church are sending the seven missionaries. The Board of Foreign Missions of the United Lutheran Church may also decide at its next meeting to send workers to Formosa. It is expected that Chinese trained in Christianity while living in Formosa may become church leaders in China if they eventually get opportunity to return to their homeland.

The Rev. Arne Sovik, formerly an ELC missionary in China, expects to be the first to go to the new field. He will sail in October.

Wheat Shipment to India

Lutheran World Relief shipped 338 tons of food, clothing, medicines, sewing equipment and toys into five countries during mid-summer. This brought the grand total of LWR shipments to 63,069,904 pounds valued at $18,955,322.

Nearly 5,000 bushels of wheat for famine-stricken India represented LWR's first direct shipment to that country. Previously LWR had participated in wheat shipments to India handled by other agencies. The grain received from CROP was sent in time to permit distribution before the late harvest in India.

The total value of LWR shipments to Germany, Austria, Yugoslavia, the Holy Land and India during July was $288,523. Food shipments were valued at $16,410. They included the wheat for India and 48 tons of wheat and sugar sent to Germany. This food, too, was provided by CROP. In Germany it will be used mainly for distribution among refugees.

Germany, Austria, Palestine and Yugoslavia received a total of 140 tons of clothing, bedding and shoes, most of it used, and valued at $271,027. Included in these shipments were 270 nurses' uniforms sent to the Lutheran World Federation Service to Refugees in Austria. Most of the uniforms were donated by the National Lutheran Nurses' Guild.

Most valuable among the other shipments were two cases of medicines sent to Yugoslavia.

And so forth

The Ten Commandments will be the political platform of Bishop Homer A. Tomlinson of the Church of God who has announced he will run for the presidency of the United States in 1952. The bishop said the important thing is that the U.S. should elect as president "a man whose main business is righteousness."

Los Angeles mortuaries had queried all clergymen in the area this summer on their ideas regarding funerals. Seventy-seven per cent said they would like funeral processions eliminated. A committal service at the cemetery could be private, or conducted at the close of the funeral service, without a procession of automobiles through crowded city streets.

Clergy were in favor of funerals in church (30 per cent) or in church if the deceased were a church member (22 per cent). Ninety-two per cent were opposed to home funerals. Forty-one per cent of the ministers approved of the "custom of viewing the remains," 34 per cent disapprove, and most of the others thought the families should decide. Ministers were 82 per cent opposed to funerals on Sunday, and 57 per cent against evening as a time for funerals.

World News Notes

Blessed are the peacemakers

It had always been easier to start wars than to make peace. The men who had glared at one another across the conference table at Kaesong would probably have preferred to be commanding armies in the field than to be trying to negotiate a cease-fire line across Korea.

Yet undoubtedly both the Communists and the UN countries have wanted peace in Korea. But they don't dare admit it. That would be a sign of weakness. When neither side has been totally defeated on the battlefield, each must make a bold pretense of readiness to go on fighting.

Communist propaganda had dinned into the ears of a billion people in Asia that the UN armies would be hurled into the sea. If that didn't happen the Communists must at least be able to say that the cowardly Americans had crawled back behind the 38th parallel and begged for peace. If the Americans wouldn't crawl, the propaganda victory would be lost.

And the U.S. State Department, if it tried to draw the cease-fire line at the 38th parallel, would have its violent critics blazing around its ears with charges of "betrayal." Giving up 20 miles of Korea would help the Democrats to lose the 1952 election.

No more Polish information

To offices of American magazines such as THE LUTHERAN, the government of Poland had mailed each month from its New York City information center a catchy 20-page periodical called *Poland Today*. It told how Polish artists were pouring out new masterpieces, Polish steelmills were exceeding their production quotas, and the people generally were dancing and singing happily in their new People's Democracy.

Americans read the paper with sk[e]tical eyes, but found bits of informat[ion] they couldn't get anywhere else. But t[hey] won't be getting them anymore.

The Polish government on Aug. 8 h[as] ordered the United States to close do[wn] its information service in Warsaw. So [on] Aug. 9 the United States government g[ave] Poland 24 hours to close its New Y[ork] City office. "Do unto others as they [will] unto you" was the safe rule in inter[na]tional dealings.

DP bill in danger

There's more than one way to kill a l[aw] in the U.S. Congress. Representati[ves] chose the back-door method to stifle t[he] six-month extension allowed DPs for [en]try into America when it voted not [to] grant the Displaced Persons Commissi[on] any of the $2,431,000 supplemental a[p]propriation which it asked. Previous[ly] Congress had passed a law deferring t[he] visa deadline from June 30 to Dec. 3[1], which would have permitted about 61,0[00] more DPs to come.

Effect of the action—or lack of acti[on] —will be to end the DP program and b[ar] thousands of persons who had every r[ea]son to suppose they would soon be w[el]comed to the United States.

The DP resettlement programs w[ere] "motivated by America's humanity t[o] man and their abrupt conclusion at t[his] time will constitute, in the eyes of t[he] world, a reversal of interest in the pr[ob]lems of the oppressed and downtrodde[n]," protested John W. Gibson, chairm[an] of the Displaced Persons Commissi[on]. Seventeen agencies (including Luther[an] Resettlement Service) "will see the wo[rk] they pioneered abandoned unless so[me] emergency means is found to provi[de] these funds," said Mr. Gibson.

75 per cent is too high

Every month Russia gets 50,000 copies of an attractive Russian-language paper called *Amerika*, published by the U.S. State Department. Twenty-five thousand copies are returned to the American embassy as "unsold," but the other 25,000 are eagerly read by any individuals who can get a chance to buy them.

Sometimes Communist newspapers find it necessary to correct misinformation in *Amerika*. A recent *Amerika* article gave details about wages and prices in the United States. The Moscow newspaper *Pravda* warned Russians not to believe the article. "Almost 75 per cent of the U.S. population consists of poor people who either are starving or live under the dread of starvation," reported *Pravda*.

Tree census

One American city—Philadelphia—knows exactly how many trees it has inside the city limits. Total on Jan. 1.—157,803 ("probably more than any other city in the world," says The Philadelphia *Inquirer*.

Home owners and the park commission fight a tough battle to keep their tree population at full strength. Storms had knocked out 1,900 in eight months. Only 1,800 new ones had been planted. Homeowners can't do just as they please about planting a tree along the street. They must have permits. Trees must be at least 15 feet tall, 15 feet from the nearest street light, 25 feet from any other tree.

Standards of living

Americans were richer last year than they had ever been before. A rise of 6.5 per cent in the U.S. cost of living (recorded by Bureau of Labor statistics) was more than offset by a 9 per cent increase in average income.

Average income per person in 1950, says the U.S. Commerce Department, was $1,436, which would figure up to about $5,200 a family. More than half of American families were below this average, because multimillionaires and others have incomes far above the average. Half of U.S. families received $3,500 or less.

Richest folks in the U.S. are in the District of Columbia (average income $1,986). Second richest are in Delaware ($1,909). Poorest: Mississippi ($698).

Marriages break up in Japan

Tokyo (*Worldover Press*). One of the most startling changes to overtake Japan in the postwar years has been an unprecedented rise in the divorce rate.

In 1937 there were only .68 divorces for each 1,000 of the population, but by 1947 the figure had risen to 1.04, with a total of 80,614 divorces. During 1948 there were more divorces in the rural districts than in cities.

During former days, divorce was a privilege for men. A wife had no voice in the matter. All the husband had to do was to give his wife a "letter of divorce."

Postwar Japanese women have become more vocal and assertive. The new attitude can be seen from the records of the postwar year 1948, when, after the establishment of a domestic relations court in January, seven out of ten complainants were women. This can be interpreted as women's revolt against the archaic family system which practically enslaved them.

The heavy divorce rate after the war is ascribed by most observers to the general chaos, plus insufficient pre-marital checkup of the prospective parties to the union. Despite modernization, many Japanese still cling to the old custom of relying upon the recommendation or advice of "go-betweens" (some of them being professional matchmakers) in the choice of life mates. The result is often unhappy.

Washington

THE CONFERENCE OPENING in San Francisco this week promises to be almost as historic as that which gave birth to the United Nations. An effort to bring the occupation of Japan to a successful conclusion is likely to be challenged by Russia, which has accepted an invitation to attend. But the 40 Allied countries which participated in the framing of the peace treaty are expected to proceed with the official signing for which the conference is called.

Final text of the treaty with Japan is the product of a unique co-operative effort. Since last October diplomats have been conferring on the terms of the treaty and revising the proposed text. The resulting document incorporates changes suggested by many nations and reconciles a wide variety of national interests.

One of the most crucial problems was that of reparations. Japanese occupation had inflicted billions of dollars worth of damage, and had left a residue of bitterness in such countries as Burma, Indonesia, and the Philippines. Yet the attempt to pay staggering war claims would crush the Japanese economy and leave her a prey to exploitation and Communist infiltration.

Negotiators faced the fact that Japan, operating on a huge dollar deficit, would be unable to make cash reparations. But the principle of reparations in goods and services was finally worked out. Creditor countries will send in raw materials, and Japan's industrial equipment and workers, both partly unemployed, will process them and return the completed product to the countries that sent materials.

Compromises such as this, worked out by negotiations with the countries most vitally concerned, refute the Russian claim that the treaty is an arbitrary do ment imposed by the U.S. and Gr Britain on the other countries. Seld in U.S. history has a multilateral tre had sluch a broad base of agreeme based on extensive adjustment and co promise.

Russia's role

Russia has consistently tried to pl obstacles in the path of the emerg peace treaty. Her brief participation the Pacific war entitled her to consu tion on the terms of the treaty. Her vo has been strident and discordant.

The western powers have declin however, to let Russia block the nego tions. They were determined that deadlock which has prevailed in Germa and Austria should not be repeated Japan.

It was a surprise, therefore, when R sia accepted the routine invitation of U.S. to attend the San Francisco con ence for signing the treaty. Speculat is rife as to what role the Soviet rep sentatives will attempt to play. The U government is confident that the ot nations will not permit the carefully b treaty structure to be demolished, even substantially altered.

The eyes of the world will be focu on San Francisco this month, as a n punitive peace treaty drafted by the tor nations is offered for signature. the representatives of the other nati prove equal to the Soviet challenge bring the negotiations to an affirmat conclusion, a milestone in history have been passed. A former aggres will be restored to dignity, equality, opportunity in the family of nations

—ROBERT E. VAN DEUSE

God Can Save the Cities

By STEWART W. HERMAN

In Berlin and London the Christians and their Communist enemies meet every day. Faith and courage will bring a Christian victory

SOME MODERN DICKENS should seize on Berlin and London to write another *Tale of Two Cities*. Perhaps I can help him with his outline. Let us begin with two Wednesdays in July 1951.

On Wednesday the eleventh a high-ranking Communist official of East Germany marched into the ancient St. Mary's Church for the formal opening of the great national *Kirchentag* (Church Festival), which brought hundreds of thousands of people together in the divided capital.

On the following Wednesday the "red" Dean of Canterbury, Dr. Hewlett Johnson, met all the dignitaries of southeastern England at the door of his beautiful cathedral and escorted them down the aisle for a special service in connection with this year's Festival of Britain.

In Europe the Christian church and Communism are still in daily contact with each other. In almost every capital they stand like wary boxers, glove to glove, but occasionally the two antagonists can be seen shaking hands between blows. That is what seemed to me to be happening at the festivals in Canterbury and Berlin. But—whereas the former event was in the polite tradition of British sportsmanship—the latter bore the aspect of deadly seriousness.

NOBODY IS LIKELY to make a martyr of the "Red Dean." Socialist Britain has preserved more of the trappings of church and state than its American ex-colonies have ever owned. The "Red Dean" in his long white hair and rich clerical robes looked as though he had just stepped out of a medieval museum, not out of a plane from Moscow.

IN GERMANY IT'S DIFFERENT. The church which Hitler tried to wreck is still fighting desperately for its life. Martyrdom is a modern reality. How long will Dibelius last?

The *Kirchentag* in Berlin was a marvelous demonstration of Christian courage in its struggle with a godless state. It wasn't simply a protest *against* a hostile world but a positive witness *for* the Gospel of true salvation. Here one could see two forces visibly locked in a silent war for the souls of men. The irrepressible humor of wise-cracking Berliners was not far wrong when it dubbed the Church Festival: *Seelenolympiade*—"the Soul Olympics."

I can vividly recall the Olympic Games of 1936 when the Nazis were still trying to disarm the world with the innocence of their intentions. The great Olympic Stadium was built and the Fuhrer refused to receive Jesse Owens, the Negro runner who defeated the Nordic entrants.

This year the same bowl resounded not to the *Horst Wessel Lied* but to *A Mighty Fortress*. A never-ending stream of hundreds of deaconesses in black and white garb flowed into an outlined cross at the

---

Mr. Herman, director of the Resettlement Division of the Lutheran World Federation, is traveling in South America this month, reviewing the progress being made in finding homes for European refugees. In October he expects to be in the United States.

center of the field with the offerings of the vast throng of Christians, most of whom had come from the Eastern Zone. They did *not* come by car. I've never seen such large crowds and so few automobiles!

Even more impressive was the Youth Rally in the Walter Ulbricht Stadium in the Russian quarter of the capital on Saturday afternoon. Walter Ulbricht, incidentally, is Communist No. 1 of the German People's Republic. The tremor of triumph which passed through the crowd when it was announced that "the Walter Ulbricht stadium has proved to be too small" is indescribable. Young representatives from the north, south, east and west of Germany each answered the question which boomed from the amplifiers, "Why are you here—you from the east?" And the answer came back, "We seek our brother—for you are our brother!" (A month later the same stadium was being used for the Communist youth rally.)

THE THEME OF THE Church Festival was brotherhood: *"Wir sind doch Brueder!"* We are *still* brothers—in spite of everything. That simple declaration by the only institution—the church—which has not been split by the division of the defeated nation has raised the hopes of millions of despairing Germans. There was no element of political agitation in it, merely a Christian affirmation.

To me the most gratifying thing about the gigantic Berlin meeting was that Hitler's techniques for handling mass gatherings seemed to have been completely forgotten. These people flowed together out of an inner need to be with each other and to bear witness to their faith. There was not a vestige of goose-stepping (certainly not among the deaconesses hurrying into the center of the Olympic Stadium) . . . not one stiff-armed salute (certainly not among the youngsters rising to pray) . . . no metal. belligerent singing and no artificially duced applause. Beyond and above altar was a globe to represent the wc and surmounting the globe was a mig cross. Some day I'm going to preac sermon on that theme: the world betw the altar and the cross.

THE KIRCHENTAG MET FOR THR days, not only in mass meetings but "working parties," that is, if you can i agine working parties each compris more than 10,000 people. The larg halls in both halves of the city w strained to capacity. Hitler once twit the church with the fact that Berli largest cathedral would hold only 4,0 people. Today his great chancellery bui ing is a vacant lot and the massive pal of the Hohenzollerns has disappeared well. But no one who visited Berlin July will pretend that Christianity is de It came not only to hear, but to speak.

One working party met in the Russi sector to discuss brotherhood in church. It was pointed out that only prayers and the action of the Christ community (*Gemeinde*) can bring E and West together. The true *Gemei* does not obey the lash of political gove ments, but only its faith in God. T church in Germany, one speaker said, discovered how to listen to the Word God and it has found out that 10 or people together hear more than one p son standing alone.

Another speaker pointed out that congregation has lost power because real workers are hardly more than elders and deacons, sometimes only pastor himself. The whole members should serve one another, whether teaching the young, comforting the a and ill, aiding the needy. Too mu Christian action is confined to a yea

donation to some institution in which the ill and aged are completely removed from the center of the Christian community.

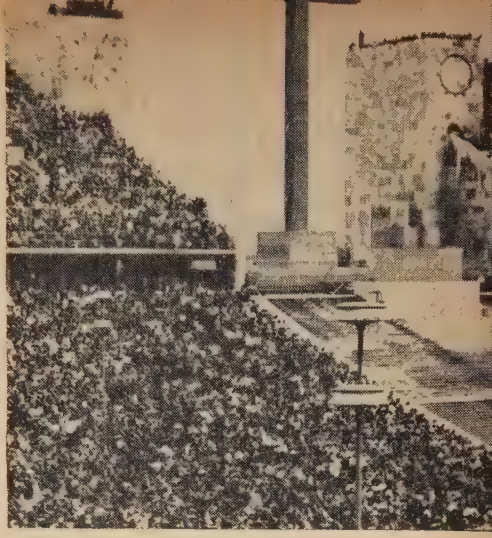
Perhaps the most burning question was the problem of education. For 400 years Germany's schools have been nominally Christian and now—in East Germany—Marxism is taking over. "We must not be silent!" was the cry. Teachers asked, "How can we lie?" Pupils spoke up, "Our conscience rebels!" The startling fact was that these people who spoke so freely gave their names and addresses, even in the East. Courage is not dead.

YET WHEN YOU STOP to think about it, there is nothing in the East German situation—so far as we Christians are concerned—which is not to be found everywhere. Of course, it makes a big difference to us if Stalin's picture is actually hanging on the wall above us. But, should it? Let's return to England for a moment.

The meeting of Lutheran pastors in Great Britain was at the same time as the Festival of Canterbury. In fact, 12 Lutheran pastors were invited to march in the Cathedral procession and did so.

Afterwards, some Latvian and Estonian pastors met the Dean and asked about concentration camps in Russia. He said he hadn't seen any, nor had he heard of any from people who had lived many years in the USSR. The pastors suggested that he might like to meet one of their Estonian brethren who had escaped from such a camp, but the Dean did not take up this offer. He was full of the fact that he had seen 2,000 happy children leaving Moscow for a vacation in the Crimea.

Strange contrast! Because of Hitler and Stalin, some 40 Lutheran pastors are today ministering to their refugee people in Britain. They have found the freedom of worship which they sought. Slowly the



fragments of several foreign-language groups are combining in the use of the English tongue.

It is a pleasure to see London again looking the proud and stately city that it is. At long last there has been a liberal application of paint and polish in honor of the Festival of Britain. It is no longer an ordeal to eat in restaurants, even though the food-rationing is still strict in English homes. There was a time in 1941 when it seemed that the great city on the Thames would be smashed and captured. We can be thankful that it did not happen.

But how will the Tale of Two Cities end? Augustine provides the Christian answer in his great book *The City of God.* Only the city which declares its entire allegiance to God will be saved.

No city in the world can claim to have done that today. But in Berlin—as nowhere else in Europe—the elements of the struggle emerged with startling clarity during the Kirchentag. Just as the elements of the French Revolution emerged in Paris when the "Goddess of Reason" was elevated to the altar, in Berlin—for a moment—the cross was lifted above the world. Will it stay there?

Statistics Show Sunday School Growth

By J. WILLIAM WAHL

Weekday and vacation schools advance, but lag in nurs... enrollment indicates need for continued emphasis on enlistm...

UPWARD TREND IN Sunday school enrollment is continuing, according to the latest statistics on religious education in the United Lutheran Church in America. While in some departments the growth is not as vigorous as might be expected because of the sharply increased birth rate, the general picture is favorable.

LOOK AT THE SUNDAY SCHOOL, the oldest and largest agency for education in the church. Figures recently released show a total enrollment of 860,761 in all departments of the Sunday school at the end of 1950. This figure represents a new high in the history of the United Lutheran Church. It indicates an increase of 23,943 over the previous year.

For the sixth consecutive year there has been a gain over the previous year. These gains have not been spectacular, but they indicate that the alarming decreases recorded from 1940-44 have been offset. The accompanying graph shows both the downward and the upward trend. The United Lutheran Church is aiming to push that curve still higher to the point where it will show a total enrollment of 900,000 at the end of 1951.

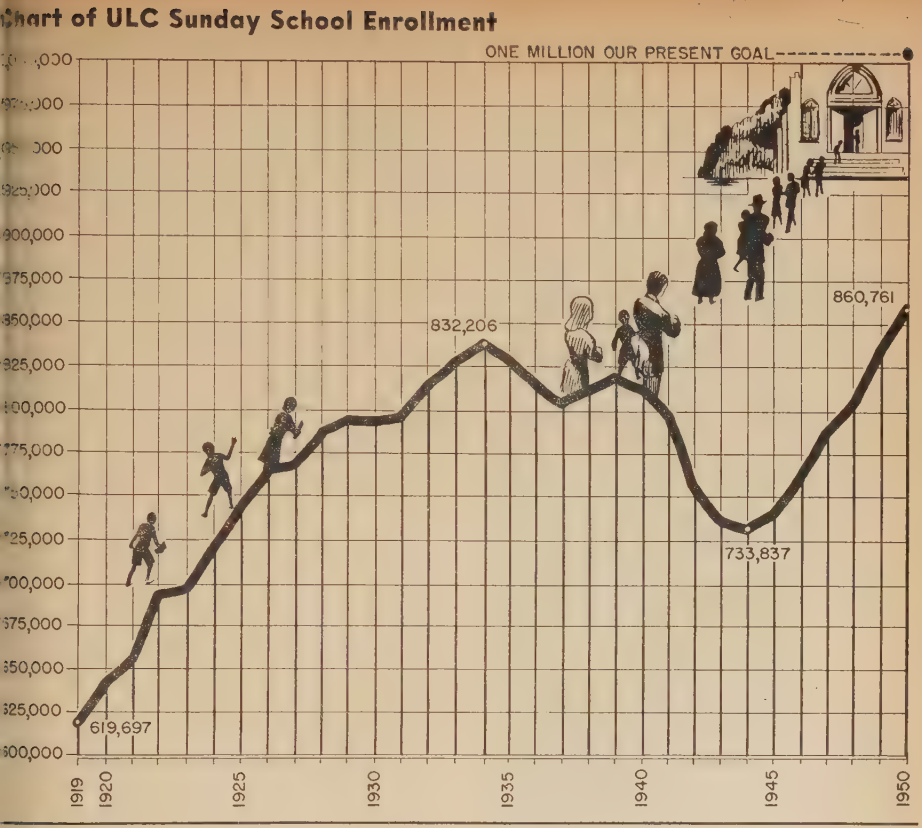
Number of Sunday schools in the ULCA was increased by 22 during 1950, to make a total of 4,080. (This figure is almost 100 less than the total number of congregations in the church.) There were 1,161 more teachers in 1950 than in any previous year—a total of 76,592. Nu... ber of scholars who receive Christ... training from these teachers is 664,3... an average of not quite nine scholars ... teacher. This means that Sunday sch... teaching is on a very personal level.

Within the schools there are two ... partments whose major responsibility ... toward persons who cannot or do ... attend the public sessions. One is ... Nursery Roll for children up to th... years of age. What do the figures tell ... about it?

In the year that the United States h... the second highest birthrate in its histo... the Nursery Roll had a net increase ... only 1,126. The total figure for 19... stands at 97,958. Of this number 4,8... are listed as leaders. During this sa... period there were 51,376 accessions ... the rolls of the church by infant or ch... baptism. The obvious conclusion is t... congregations are not enrolling nea... as many children as they should on ... Nursery Rolls. In view of the helpful ... erature available for parents of Nurs... Roll children, this means that many fa... ilies are being deprived of assistance ... religious training of small children.

The Home Department is also engag... in a teaching ministry to those who ... varoius reasons are not present in Sunc... school on Sunday morning. This dep... ment, with a total enrollment of 21,9... (including 2,207 leaders), stands at ... highest level since 1933. Before that y... the high point was reached in 1925 wh...

The Rev. Mr. Wahl is enlistment secretary for the Parish and Church School Board.



ne total reached 28,187. Either there are ewer people today in need of Home De- artment services (which hardly seems kely) or the church is failing to fulfill s complete ministry to all its people.

ONE OF THE ENCOURAGING TRENDS in- icated by the figures concerns the week- ay church school and the vacation hurch school. For the first time separate gures are available for each of these. reviously they have been reported to- e:her under the one heading—weekday burch schools. There were 1,553 in the ombined category in 1949.

In 1950 there were 514 weekday c:ools and 1,718 vacation schools. The um of these two figures—2,232—indicates a total gain of 679 over the previous year.

There were 2,045 weekday church school teachers with 25,323 scholars in 1950. The vacation church school, which has become increasingly popular, used the services of 15,421 leaders and teachers to guide 122,969 scholars during the fiftieth anniversary year of this significant movement. While figures are not available it should be noted that in some areas of the church whole families attend vacation school. This means that young people and adults, as well as children, are receiving benefits from this supplementary religious instruction.

Figures keep the church from becoming overconfident. Where there is an en-

couraging trend there is often also a discouraging one. The discouraging trend is found in statistics regarding the Children of the Church.

With only one exception the number reported in Children of the Church groups has shown a consistent decrease through the last 11 years. The present figure shows 3,341 leaders and 28,801 scholars. Compare that with the one for 1940 when there were 5,276 leaders and 46,242 scholars. This loss may be explained partly by the fact that some Children of the Church groups are now reported under the weekday and vacation church school headings. But even such an explanation doesn't lessen the seriousness of the situation, nor does it remove the note of challenge imposed by a downward trend. The church has already authorized study of the decline in the Children of the Church statistics.

WHAT DO THE FIGURES SAY? For one thing they tell us that our church is growing. But the slow rate of growth says that the pulse beat is low. Total baptized membership of the church increased by 2.14 per cent in 1950 while the population increased 1.67 per cent. Church school enrollment in the same period increased by 2.86 per cent.

The figures also tell us that the church must stir itself to larger effort and greater zeal in areas of evangelism and en[rich]ment. No Christian is really worthy [of] that name unless he has definite conc[ern] for the spiritual well-being of his fel[low] man. With more of the spirit of Ch[rist] and more of his passion for souls in [the] average church member, the story of [the] figures will be more thrilling.

And figures tell us in no uncert[ain] terms that there are too many chu[rch] members outside the educational progr[am] of the church. The well-rounded Ch[ris]tian personality requires inspiration a[nd] strength from worship and preaching [in] the Word. At the same time this p[er]sonality requires a working knowled[ge] of the faith which can come only throu[gh] regular study of the Word under the gu[id]ance of the church's teaching program.

THAT IS THE STORY OF THE FIGUR[ES]. The story had its beginning as 11 m[en] stood on a mountaintop in ancient Pal[es]tine, gazing up into the cloud which h[ad] taken their best Friend from them. T[he] story continued as that little band, e[m]powered by the Holy Spirit, led 3,0[00] souls into the fellowship of believers. T[he] story has continued through 19 centuri[es]. Sometimes it has been bright and glorio[us]. At other times it has been somber a[nd] disappointing. But always the figures t[ell] us that God has not left himself witho[ut] witnesses.

SUPPORT A GREAT cause earnestly and you will soon discover that your own program has become very important. It has become an essential cog in the wheel. It has taken on locally a section of the total burden. We must be reminded over and over again that no movement can be greater than its local support. The same is as true of religion as it is of politics.

—STANLEY I. STUBER in *Public Relations Manual for Churches*

THERE'S MUSIC IN THE HILLS

By CARL G. KARSCH

Church music school in Pennsylvania's Poconos inspires leaders to attain higher standards in choral and congregational singing

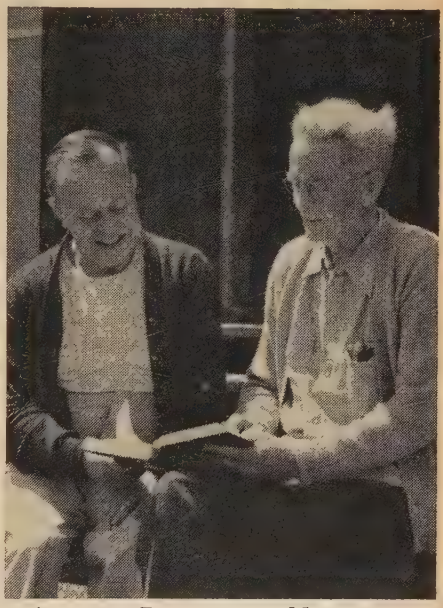
A DOZEN MILES OR SO ABOVE Pennsylvania's Delaware Water Gap, passengers in a car hurrying along the winding blacktop road in the eastern Poconos recognized strains of a familiar hymn coming from a white, barn-like building.

That's odd, they remarked. Imagine hearing a hymn—and so well sung, too—up here.

Had they stopped to investigate, they would have heard more good music. For here was the Ministerium of Pennsylvania Camp, where the Pocono Church Music School was holding its annual two-week session.

THE SCHOOL, THE ONLY ONE in the ULC, was one of the projects planned for the camp when its site was purchased. Having completed its fifth season in August, the school has already accomplished much of its goal—to provide organists, choir directors, choir members and pastors with practical, down-to-earth information and help in all phases of church music. Unlike music camps elsewhere, emphasis here is on church music alone—secular music is not included in the courses. Attendance is not limited to Ministerium members. Ten ULC synods and four non-Lutheran denominations were represented in this year's enrollment of 57 students. Of this number, many were attending for the second and third years. Some have enrolled every year.

Such loyalty is mainly due to valuable course material offered by Dean Paul Ensrud, chairman of the music department of St. Olaf College, and his staff. Topics included hymns, liturgy, choral conducting, repertoire, and church music problems.



ADVANCE PLANNING IS NECESSARY
Drs. Rahn and Ensrud discuss course

Dr. Ensrud, who presented the course on liturgy, let the students put their newly acquired knowledge to work immediately. During the first few days of camp, responses at matins and vesper services were spoken. After studying these responses in class and learning to sing them properly, they were sung at devotions. Thus worship and class could build on each other without actually becoming mixed. In addition to liturgy, Dr. Ensrud

ORCHESTRA PRACTICE AFTER CLASS
Dr. Leupold plays the clarinet

led discussions on maintaining a music library, recruiting and retaining choir membership and operating on a music budget.

HOW TO FIT HYMNS TO THE SERVICE, was covered by Dr. Ulrich S. Leupold, professor of theology and church music at Waterloo Seminary. By telling the origin of many hymns and having them sung in class, Dr. Leupold could demonstrate how hymns should be selected to fit both the church season and the theme of the particular service. Also, he showed students how to write simple arrangements of hymns for their own choirs.

Dr. William H. Reese, professor of music at Haverford College, led the course on choral musicianship and conducting. After learning theory, students acted as conductors and led the school.

To introduce the students to new church music, Dr. W. E. Klammer, director of church music at Concordia Publishing House, arranged a class in repertoire. Copies of new music made available by various publishers enabled students to learn numbers recently released and to preview those not yet on sale. Many who returned to the school this yea told how they were able to plan the year music, thanks to the new composition learned in this course. More than thirt music publishers, alert to promotion po sibilities, sent literature and music for special display.

ALL THE LEARNING DOESN'T occur du ing class. Staff members urge students t talk with them at meals and in off hour More than one question has been aire and solved on cabin steps or on a stro back from a dip in the river. Choir d rectors learn that, regardless of their hom towns, their problems seldom differ.

Throughout the session is stressed th thought that church music is only a mean —but a vital one—of obtaining a mor worshipful service. A choir's function more than singing anthems. A balance job requires the proper rendition of r sponses, hymns, and choral composition

Instructors also urge more advanc planning in the use of church musi Pointing out that too many choirs ope ate from Sunday to Sunday, Dean Ensru and his staff emphasize planning as th first step in improving parish music stan ards. Deciding on compositions far ahea makes services more unified, improv choir leadership, attracts better singer

HIGHLIGHT OF THE SCHOOL'S activiti is a half-hour broadcast over radio static WVPO, Stroudsburg. The camp's ow orchestra, comprising a group of strin and woodwinds, present several number as does the choir. One of the campe serves as organist for the concert. Th program this year originated at Gra Church, East Stroudsburg; previously S John's Church, Stroudsburg, was th studio.

Just as there are definite class period so times for recreation are set aside. Th

PREPARING FOR THE BIG BROADCAST
Prof. P. T. Wagnild of Gettysburg leads the choir

camp has its own protected "swimmin' hole" where an afternoon swim is the rule. Games of all types are available. Hikes in the surrounding hills sharpen appetites for delicious meals.

Although enrollment this past season was the largest, Dr. Earl F. Rahn, supervising director of the Ministerium Camp, would like more congregations represented. Choir directors and choir personnel, he believes, should be encouraged to attend music school by having parishes pay part or all the tuition.

Pastors, too, attend. The first minister to enroll was from the Reformed Church. Packing up after the first season, he remarked, "Our church should have a music school like this."

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HAMMERS CAN BE USED TWO WAYS

EVERYONE KNOWS that a hammer is used to drive nails. And anyone whose carpentry is never quite perfect knows that a hammer has another use. It removes the nails that were imperfectly driven.

Man would be a sorry victim of his own mistakes if he did not have tools to correct his errors as well as to achieve his aims. We need erasers as well as pencils, turpentine as well as paint, medicines as well as food. Man's spiritual needs in this respect are not different from his physical needs. We need an inspiring, compelling, driving Power to achieve that which is right. We need a sympathetic, forgiving, correcting Power to remove from our lives that which is wrong.

The church offers men both. Through its worship, its teaching, its activities it inspires men to faith in God. Through its prayers, its preaching, its communion it helps men to seek and to find the forgiveness God has so generously promised. —E. E. KEISTER

Choose a Lutheran College!

By GOULD WICKEY

Young folks seeking the finest in Christian education will fi church colleges ready to help them make their lives successf

PERHAPS YOU GRADUATED from high school recently and cannot decide whether to go to college. Maybe you are a parent hesitating about the advice you should give your child. Perhaps you are a pastor or Sunday school teacher wondering what counsel you should give to youth who are uncertain about college.

NOT ALL YOUTH SHOULD GO to college, but it has been estimated that 49 out of every 100 should. Perhaps you are one of those 49.

College will not take the place of work. But it is generally admitted that proper college training will help you do more work in less time and do it more effectively. That's the reason more and more businesses, industries, and even the military forces, are looking for college-trained youth to become their leaders.

A college education will not take the place of natural ability. If you have no ability, a college education will not give it to you. But no one is without ability; all persons have some talent. A college education helps develop what talent you have. Some prominent persons never went to college, and you might be quite satisfied to achieve what they have done. But is your talent the same as theirs? Might not they have achieved even greater things if they had had a college education?

A college education costs money, but the money is never lost. What you p into an education is a reserve which ca not be destroyed. Your job may fail, b you will not fail. Someone has said th a college education is "an economic trea ure."

A college education gives assurance larger service in more fields. That's wh a college-trained person can be placed many different positions. If he appli what he has learned he will become a su cess. It is reported that of 100 men wh became officers during World War I 80 had a college education. A boy traine in science or trained in the liberal ar may become a successful industrialist, fo example. Chances to become successf increase with a college education.

THE CHRISTIAN COLLEGE IS DIFFEREN The buildings may be similar to those a state school. Christian men and wome may teach on the faculties of sta schools. But there is a difference.

Teachers and officers of church co leges are Christians. They acknowledg their faith in Jesus Christ as their Saviou

In the curriculum of a church colleg subjects are taught from the point v view of the Christian interpretation of li and the universe. The Christian says Go created and rules the universe. We a here for a purpose. Secular educatio often does not admit the existence of God and denies any purpose other tha what man devises.

Secular education says live a good li because it pays. Christian education sa

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Dr. Wickey is the executive secretary of the Board of Education of the United Lutheran Church in America.

CHRISTIAN EDUCATION HAS ADVANTAGES

Lutheran colleges are well-equipped

it is necessary to be good for the sake of the Good or because it is good. Secular education relates you to the environment of this world. Christian education declares faith in the reality of eternity and endeavors to adjust youth to the eternal values.

BEING A LUTHERAN you should prefer a Lutheran college. There are many good Lutheran colleges as well as non-Lutheran colleges, but I want to suggest that you consider one of our United Lutheran colleges. They are:

Carthage College, Carthage, Ill.
Gettysburg College, Gettysburg, Pa.
Hartwick College, Oneonta, New York
Lenoir Rhyne College, Hickory, N. C.
Marion College (Junior), Marion, Va.
Midland College, Fremont, Nebr.
Muhlenberg College, Allentown, Pa.
Newberry College, Salem, Va.
Susquehanna University, Selinsgrove, Pa.
Thiel College, Greenville, Pa.
Wagner College, Staten Island, New York
Waterloo College, Waterloo, Ont., Can.
Wittenberg College, Springfield, Ohio

It is an inspiration for youth to be taught by consecrated, well-trained and sacrificial teachers. The creative impulse is awakened when a student comes into the personal relation with his teacher. Frequently unseen opportunities and possibilities are manifested. It is stimulating to be at a college where the individual student is the center of the program and his welfare is the ultimate purpose of the college.

THIS IS YOUR DAY. There is much confusion in the world today, as there has always been and will be. But this is your day to prepare for your tomorrow. No one has achieved great things without adequate preparation.

Fortunately for you, most colleges can take more students. If you have the proper high school credits, undoubtedly you can be admitted. Write to your nearest college, or the college of your choice. Even if college sessions have started, you may still be admitted.

If you *want* a college education, if you are willing to work and to economize, you will be able to obtain a Christian education which will make a difference in your life and through you in the world.

IT IS QUESTIONABLE WHETHER our colleges and universities are not in the process of killing the vitality of the culture which they supposedly serve by too great an emphasis on science and rationalization and too great neglect of the values of faith and religion.

—From *The Oxford Group* by WALTER HOUSTON CLARK (Bookman)

Make Them Go to Church?

By VIRGINIA VEEDER WESTERVELT

For years Mrs. Dodge had herded her whole family to church each Sunda but finally her oldest son began to wonder if it was really worth whi

DORA LEANED OVER AND whispered, "Buster, watch Mrs. Crandall's earring; it's going to fall off in a minute."

Marvin caught his mother's eye and grinned. He had forgotten what a problem the six-year-old twins could be in church. He passed them a candy mint and gave a warning "sh-sh." But he remembered how he used to feel a dozen years ago when Mom made *him* sit still.

EVERY SUNDAY UNTIL HE WENT away to college, Mom would walk firmly up the church aisle, followed by the whole Dodge family. This morning she held two-year-old Elsie by the hand. Dora and Buster marched second, and then came Marvin with Fred, who was just starting high school and felt mighty superior to Mom's notions about church-going.

Mr. Dodge usually stopped to talk to someone at the door, and slid into their pew as the first hymn began. He managed to follow the opening service all right, but when it came time for the sermon, Mr. Dodge always went to sleep. He liked to go fishing on Sunday mornings and often he got up before dawn.

BUT AS MRS. DODGE SAID to her backsliding neighbors, "My family *always* goes to church."

Elsie was good. She never ran up the aisles, but once she startled the congregation by her clear-voiced question: "Why does he talk so loud, Mama?" Usually she put her head in her mother's lap and went to sleep.

Not all families are like the Dodges, and very few churches are like the one they attended. Yet the problems raised in Mrs. Westervelt's article and some of the solutions suggested should prove helpful in making worship programs more effective. Despite all the objections he made, perhaps you'll feel that faithful church-going influenced Marvin's most important decision.

Dora and Buster were more troubl Sometimes they sat quietly and colore their Sunday school papers, or drew pi tures for each other. But funny thing kept happening, and it was hard not t giggle. The day the Riley's dog stood i the vestibule and barked, right in th middle of the prayer; or the time th candles on the altar just wouldn't ligh or the day the old organ got stuck on high note and squeaked all the wa through the hymn.

Marvin had always liked church, an he knew Mom hoped he'd be a pastc some day. After hearing those chape speakers at college, he'd been thinkin pretty seriously about it. They really ha something to say. They seemed to b talking right to him. He knew Fred didn feel that way at all. Fred went becaus Mom made such a fuss if he didn't, bu he never paid much attention except t the hymns. Fred liked to sing.

Marvin looked at his brother now. Fre was scowling and drumming his finge on his knee. He looked at Elsie, drowsin

It's Good for Families to Worship Together

against Mom's arm, and Dad, leaning against the back of the pew, sound asleep. He watched Dora and Buster for a minute, as they scrambled for a dropped crayon. And he found himself wondering for the first time if Mom had been right, all these years, in making her family go to church. What did they get out of this compulsory attendance? Fred had said more than once that when he got out on his own he'd never go to church again.

Of course Mom was great on establishing right habits, and he supposed that was important. You went to church every Sunday just as regularly as you went to school each weekday. But kids liked to go to school now, for the most part. Even Fred said he saw some sense in learning civics and government, the day they took a trip to the state legislature. Teachers tried now, Marvin thought, to link facts with experiences the children could have every day.

Maybe the church was lagging behind. It certainly wasn't reaching little Elsie, or Dora or Buster or Fred. Maybe Mom was expecting too much, making them sit in church for a grown-up service. When he had his church . . . funny, he hadn't really thought about it that definitely before. But there was a lot to be done. And the church needed young men with ideas.

He listened for a minute to the minister's voice. "Forsake not the paths of righteousness; sink not into iniquity. Do not be like the Pharisees that cleanse the outside of the cup and are full of extortion and excess within."

Righteousness. Iniquity. Extortion. Excess. Why couldn't he put it into language people would understand? Words they used every day. Maybe Dad would stay awake during the sermon, if he didn't have to work so hard trying to make out what the preacher meant.

I'll try to talk *to* them, not preach *at* them, Marvin decided. And I'll have a nursery class during church for the little ones like Elsie. Most churches do that now; I don't know why we're so far behind.

Then I think Dora and Buster would listen if I spoke right to them and told them a story with simple word pictures. I won't even call it a children's sermon—just a story. They'll get the point, if I keep it simple enough. And after the story, all the children will be excused for the rest of the service. They'll have been to church; they'll be forming good habits. But they'll come because they like the songs we sing and the stories that are told by the pastors.

They'll be worshiping the way a child should worship. "When I was a child, I spake as a child, I understood as a child, I thought as a child . . ." We can't expect them to put away childish things until they are no longer children.

THE SERMON ENDED. Mom nudge Dad, and he reached in his pocket for h offering envelope. The choir sang the a them. It was "Beautiful Saviour," ar Marvin heard Dora humming the famili melody. Why don't we have a junio choir, he thought. Some of the youngste had good voices. They could even b trained to lead the service once a montl Let the older children feel they were b ginning to have a real part in church Then when they got to be Fred's ag there would be interest instead of resen ment.

The pastor pronounced the benediction There was a quiet moment, and Marvi felt himself saying, "Help me to mak them *want* to come to my church."

RIDICULOUS OBEDIENCE

THE PRESIDENT OF THE UNITED STATES was to speak before the National Highway Safety Conference in the Departmental Auditorium in Washington. At each of the many entrances stood two soldiers on guard. I was to have the invocation. I approached the soldiers at one entrance and showed my ticket of admission. It was just five minutes of eleven. The meeting was to begin at eleven. The soldiers had orders not to admit anyone after 10:55.

When the display of the ticket had no effect on the soldiers I said, "I'm on the program. I have the invocation."

"That makes no difference," came the gruff response of one of the two soldiers.

Fortunately for me there was another soldier at that door. He was under the same orders as the other, but he used his head. He took my admission card, went inside and soon came forth with a secret service man who, without further question, ushered me in.

Here was blind and ridiculous obedience on the part of the first soldier. He did not know that God gave us brains to use. The other also obeyed. He did not break an order. He did not let me in, but he did use his head.

Life is full of emergencies and exceptions. We need common sense and good judgment to cope with them.

—FREDERICK E. REISSIG

That First School Morning

IT WAS HARD to draw myself back from dreamland where I had been having such a satisfactory conversation with Marshall Stalin. I had been explaining just what was wrong with communism. I had told him he could achieve true social justice much better through a really Christian democracy.

His interest in what I had to say had been quite flattering. In my dream I even took time out to be glad I had listened attentively to the discussions at the church meetings and wonder whether I should confess to him that that was how I, a simple housewife, happened to be so well informed.

I decided against it because I thought he might not like my talking about the church. I would do that later when I had won his confidence by showing how well Christian ideas could work.

However, the alarm clock had no consideration for the importance of the conference it was interrupting. It kept right on shrilling till Peter burst through the door to flip the switch.

"COME ON, MOMMY, COME ON! This is School Day! Karen's all dressed and we've both had our breakfasts!" He was bouncing on the end of the bed by this time. Dan grunted and buried his head under the pillow.

"Tie my shoes, Mommy," Pete demanded. "Karen won't do it, 'cause I'm going into first grade and she says every one in first grade can tie shoes. Is that right? Will I have to tie my own shoes if they come undone in school?"

Dan sat up, stretching and yawning. "Good-night, Pete. Calm yourself. You sound like a sky-rocket going off."

"It's not good-night. It's good morning!" Peter laughed so hard at his own wit he fell off the bed and cracked his head sharply on the edge of the bureau. "It's good morning," he repeated in a voice that quavered a little.

"Sure is," agreed his father, "and I'll beat you dressed."

"LAST ONE DOWNSTAIRS is a bluenosed baboon!"

"And that includes mother," Dan laughed.

"No! Mommy has to dress *me!*" declared Susie, appearing in the doorway. She was dragging her clothes limply after her and managing to look very helpless.

"I'll help," I agreed. "First show me how much you can do. Then I'll help."

"I can't do any. You do it."

"Why, Susie! You almost dressed yourself yesterday. Of course, you can do it again. Try it again, darling."

"I can't!" That was her story and she stuck to it till in desperation I zoomed her into her clothes.

When we finally assembled in the dining-room, Karen and Pete had had cereal and milk. I persuaded them each to drink a glass of orange juice, but not one more mouthful could I force on them. I wasn't worried about Peter, because first graders still get milk at recess time, but fourth graders are supposed to be able to get along till lunch and I was afraid Karen would be pretty empty.

"Look," said Dan, trying to be firm and reasonable, "could I run the car if I didn't put gas in the tank?"

"No," Karen acknowledged, "but a car doesn't get sick. And if I eat one more thing everybody is going to be sorry."

There seemed to be no answer to that. We said our morning thank-you prayer in an atmosphere that was not the most reverent in the world.

Dan looked at his watch. "Afraid I'm late. Want to run me to work and bring the car back, or shall I take it?"

"You take it. I can't leave here right now. Susie hasn't finished her egg, if you notice. But I can't think of anything I'd need the car for today, anyhow."

HE KISSED ME HASTILY, but Karen and Peter were too busy assembling notebooks and pencils to be bothered. Susie, however, wrapped both arms around his neck. "Don't go, Daddy! Feed me."

"Feed you! A big girl like you?"

"I'm not a big girl! Feed me!"

"If I don't go to work, we won't have any money to buy food to feed you. Now, let me go. That's a good girl."

The more he talked, the tighter she clung, until he had to detach her arms from his neck by force. Susie started to scream. Then seizing her saucer of soft-boiled egg and toast in both hands, she dashed it to the floor.

"Hate to leave you holding the bag," murmured Dan in a tone that openly belied his words. Speechless, I glared after his retreating back.

"HERE COME the kids!" shrilled Karen. I'm going with them. So long."

"Wait, Karen! Make sure you keep an eye on Peter at the corner. The policeman will watch him, but you watch him, too, will you, please?"

"I'll watch myself!" Peter was indignant. "I know how to cross the street! 'Use your eyes. Use your ears. A THEN use your feet!' "

"Just the same, you stay near Kare young man." I was too much upset the morning's events to be tactful.

"Oh, come on! Don't stand the yackety-yakking all day!" Karen shout back over her shoulder.

They were off and I almost expect to see a cloud of dust fly up from th pounding heels.

SUSIE HAD STOPPED CRYING to liste Now she set up a fresh tune. "I want n egg," she screamed, pounding on the tr of her highchair.

The morning's tensions welled up i side me like a balloon filled with ang about to burst. I wanted to shake h and shake her, not just until she stopp her unreasonable crying but till I felt b ter inside. My own fury scared me.

I closed my eyes and put my hand over my ears to shut out the baby's noi "Dear God, forgive me!" I prayed. "I as bad as she is and I'm old enough know better. But I'm about at my wi end and Thou wilt have to take over b fore I make matters worse. Amen."

I knew it was a silly sort of prayer a that leaning on the Lord was no excu for using the brains he gave me. Just t same, I felt calmer. I took five de breaths before I spoke.

"Mother and Susie are going to be bu today. We are the housekeepers. Su will hold the dustpan while Mother cle up this mess. Then Susie will eat anoth egg while Mother has a cup of coffe

For a minute she listened. The n tone in my voice had its effect. But o for a minute. Her face clouded over. S opened her mouth to yell again. Alm without thinking I popped a spoonful jam into it. I smiled at her and, taken surprise, she smiled back.

The Gospel for the Sixteenth Sunday after Trinity (September 9) is written in Luke 7:11-17

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

WHAT IS LIFE? The answer to that question has been sought by all people who seek knowledge. The mystery of life has baffled, from the beginnings of consciousness until now, the best minds and greatest intuitions that mankind has been able to produce.

Biologists have increased their knowledge of one-celled animals, viruses, and other "lower stages" of life. Psychologists are familiar with the effects of electricity and chemicals upon various forms of life. Anthropologists and zoologists know of many kinds of life. Medical men know ways to prolong life. Clergymen know ways to live life. Philosophers know ways to define life. But what life itself is, nobody knows.

Some moderns think life might be a form of electrical energy or a chemical compound. Some ancients thought it might be the gift of a god.

I hope that scientists and artists of all minds will continue to pursue the mystery. I am as eager to know its secret as they. But I believe Christians are closer to the answer than any other men this side of heaven will ever be. Life is God's creation. It is something he alone can generate. It is his first gift, the one necessary that we may enjoy all his other gifts, the one necessary for love.

WHAT IS LIFE? Even Jesus did not answer that question. But Jesus did give some arrows to the direction of the answer. In the story of the Prodigal Son there is an interesting use of the words *living* and *dead*.

The lost son, you remember, left home to forage for himself. After periods of luxury and of poverty he decided to return to his father's house. When he arrived, his father said, ". . . My son was *dead,* and is *alive* again; he was lost, and is found." This statement is repeated at the end of the parable (Luke 15:24, 32).

Is Jesus telling us that being at home with God is life, that departure from God is death? Is it our relationship with God that allows life and death? He is the vine, and we are the branches. If we ever cut ourselves off, we die. Perhaps this is life: a relationship between God and man—not in some mystic sense or some theoretical manner, but in reality.

JOHN, IN THE FOURTH Gospel, also talks as though awareness of God meant life and separation from God meant death. An abundant life is one lived close to God. Paul says that when we are united with God by baptism *into* Jesus, we shall follow the pattern of Jesus, have a resurrection like his. Is life a quality of God which he channels unto us at our creation through a soul-pipe? So long as we do not close the valve, life exists for us?

If this is true, then our whole accepted secular definition of life and death is false. That phenomenon at the visible end of earthly existence, when heart stops beating and breathing ceases, is not really death. It is a state of transition to something else. Life continues, unless we have separated ourselves from God, the source of life. Life and earthly death are not opposites, nor even necessarily related.

Paul feels that real death is the result of sin. "The wages of sin is death," he tells us. Since sin is man's separating from God, we can see here, too, that the relationship with God is what maintains or destroys life.

Jesus and the early Christians used the word *sleep* as a synonym for earthly death (I Thessalonians 4:13-15, for example). Perhaps it is the more accurate term. When raising Jairus' daughter, Jesus said, "She is not dead, but sleeping." When raising Lazarus, Jesus said, "Lazarus has fallen asleep, but I go to awake him from sleep." In both cases earthly death was involved.

The New Testament, then, uses the term "death" in two ways, 1) as an accepted word for the end of earthly existence, and 2) as the condition following separation from God. In an effort to find a better word for the first definition, the early Christians resorted to *sleep*.

We, with our elaborate burial customs (due to pagan influences), with our high regard for physical things, have been terming the end of life on earth as "death" for so long that we have almost forgotten that that is not what death is. Nor is it necessarily where death comes. Worse, we have not fully realized that death does not exist for those who, being united in Christ, remain associated with God.

THE STORY OF SUNDAY'S GOSPEL lesson is interesting in that no faith is mentioned on the part of the mother. This is one of the very few times that Jesus is presented as helping someone without that person's faith being recorded by the Evangelist. It is probable that Luke had no more information about this event than that which he passed along, and that there was actually more conversation than we know of. Perhaps, like many others, this woman first asked Jesus for help.

The town of Nain can, I understa[nd] be seen by tourists in Palestine today. [It] is situated on a hill overlooking the pl[ain] of Esdraelon. It still has only one r[oad] leading to it, and that road still passes [an] ancient cemetery outside the gate of [the] city. Since the city probably has [not] moved in the past two thousand years, [we] can see that Luke has given us an ac[cu]rate account of the event. Personally I [am] more convinced that the story is accur[ate] because Luke wrote it than I am from [the] fact that Nain still fits his description.

Many people try to find some oth[er] explanation for the event in our Gosp[els] rather than accept it as a miracul[ous] raising from the dead. They try, not [be]cause they believe that Jesus could[n't] have done it, but because they prefer [to] think the accounts are in error than t[hat] Jesus did do it.

WHILE WE KNOW that these Palestin[ian] burials usually took place as soon af[ter] death as possible, while there are a f[ew] records of people being buried who w[ere] only in a coma or trance, while we kn[ow] that only three resurrection miracles [are] mentioned in the Gospels, and wh[ile] there are many little facts that might p[ro]vide (with imagination) other explan[a]tions, the fact remains that all four of [the] Gospels record at least one such st[ory] and that in two cases Jesus himself in[di]cated that earthly death had taken pla[ce]. Certainly the God who gave life and [the] life has the power over life. Certainly [the] fact that Jesus poured himself into [the] lives of this boy, of Jairus' daughter, [of] Lazarus, would be sufficient cause [to] their lives, which had never been se[pa]rated from God, to be in evidence ag[ain].

Jesus is the Resurrection and the L[ife]. He said, ". . . whoever lives and belie[ves] in me shall never die." This is certa[inly] true—as true as his own resurrection.

Personal Problem Clinic

Growing up

PROBLEM: Arthur, my son, and I have always been very close. He has told me everything that happens, all his difficulties and all his interests. He has been a good boy, rarely if ever disobeying his father or me. We have felt that we had done a good job of rearing and training him.

But now something has happened. He's 12 and he's beginning to act as though he were 18 or 19. He wants to do as he pleases and he resents my telling him what to do.

I have had a rule that every Saturday, after lunch, he would study his Sunday school lesson. Now he doesn't want to study it at all. We always required him to attend church and Sunday school, but he has recently developed a dislike for both. The boy who was so obedient is going wild. That just isn't Arthur.

I don't know what we have done to make him that way, or what else could have happened thus to upset the regular tenor of our home life. It may be that he is being influenced by other boys.

This is a big disappointment. I am confused at Arthur's recent conduct. What to do—I don't know.

REPLY: Arthur is growing up. Yes, boys do grow up in spite of some parents!

You have held him under too strict a rule. It was possible for you to enforce your regulations while he was younger, but there comes a time when human nature rebels and attempts to break through barriers.

Continued insistence upon your ownership of the boy's mind and body will certainly drive him away from you, and probably break up any confidence he ever had in you. When youngsters come to the beginning of adolescence they yearn for more freedom, opportunity for adventure, and chance for self-expression. If you deny it you may expect trouble.

A 12-year-old, of course, is not ready for a man's world, nor for an adult's freedom. But he must be dealt with according to his degree of maturity or his lack of it, for it varies from one child to another.

Don't expect a boy or girl to tell you everything. Arthur is a person with a full right to privacy of his views, aspirations, dislikes, and, to a certain extent, practices. Grant him these natural rights without grudging.

As for Sunday school lessons, don't put pressure on him. Force is a violation of the laws of learning. Encourage him by making the lessons a subject of conversation and experiment. Try also to enlist the co-operation of the boy's teacher.

Help Arthur to grow up—don't hinder him. Your strict rules may seem okeh to you. To outsiders and to Arthur they don't look good.

Tobacco chewing

PROBLEM: Is it right for a Christian to chew tobacco? In our club there is an argument about this question in every "bull session."

REPLY: Years ago a theological student asked Dr. John A. Singmaster, "Doctor, does the Bible say anything about tobacco chewing?" "Yes," the professor replied. "Let him that is filthy be filthy still."

There is the crux. It is a filthy habit, repulsive to most well-bred people and damaging to one's personality. I know of no basis on which it may be adjudged immoral. But numerous practices of people which are not morally wrong are offensive to other people and harmful to one's relations with them. If one values his contacts with others he will stop short of exercising all his rights and going to the limit of what is morally allowable. He will restrain his primitive impulses and displeasing habits, and will cultivate ways of behavior which make association with other people easier and more pleasant for all.

—EARL S. RUDISILL

Conscience Is the Guarantee of Freedom

Man and State. By Eivind Berggrav. Translated from the Norwegian by George Aus. Muhlenberg Press. 319 pages. $4.

This is a book of surprises. It was written by the Primate of the Church of Norway during the two years that he was held prisoner by the Nazis in his forest cabin near Oslo. But there is very little reference to his personal experiences. The tone is dispassionate, the approach to his subject objective, and the content concerned with truths and principles which are applicable to the trend toward totalitarianism in all governments.

The second surprise is the author's thesis that totalitarianism is not a new phenomenon but represents the culmination of a trend which has been present ever since Machiavelli wrote *The Prince*. According to Machiavelli, the chief end of the state is the acquisition and maintenance of power, and in its lust for power it must be beyond morality even while paying lip service to it. This is the pattern which has been followed. Extreme expressions of the Machiavellian principles are found in the states which are frankly totalitarian, but traces of it are found in practically all governments, even in the democracies.

The third surprise is the popular and interesting way in which the author presents his material. The title of the book led the reviewer to believe that it would be heavy reading. It proved to be fascinating. The author reveals not only an intimate knowledge of history but a familiarity with what is taking place politically in Europe and also in the United States. It is a book which all statesmen should read, but any intelligent citizen will read it with profit. Its ringing call to make conscience to be the guarantee of freedom and its conviction that conscience must be rooted in God are timely and refreshing reminders that the trend toward totalitarianism can be overcome only by spiritual forces.

The English edition is a translation from the Norwegian, but the translator has done his work so well that one is never conscious of that fact. Dr. Aus is to be commended for his part in making this book available to English readers.

EMIL E. FISCHER
Philadelphia

Christianity in College

The Teaching of Religion in American Higher Education. Edited by Christian Gauss. Ronald Press. 158 pages. $2.75.

This book should be read by every teacher in church-related colleges. Others, of course, could read it with equal profit, but those who teach in church-related schools will find here an especial relevance. They will not necessarily endorse every point of view here expressed, but they will be stimulated to evaluate elements in higher education which they need especially to evaluate.

This book grew out of a study made by a committee appointed by the National Council of Religion in Higher Education and the Edward W. Hazen Foundation. As Christian Gauss points out in the preface, this is not a symposium in the usual sense. The different writers who contributed to this volume did not work in isolation; they co-operated in the discussions and in the preparation of the manuscripts.

There are five chapters. Dr. Gauss, dean emeritus of Princeton University, sets the stage in the opening chapter. Prof. Robert Ulich of Harvard discusses the meaning of a liberal education. The president of Claremont University, Howard B. Jefferson, looks at the present religious situation in higher education. Practical information on a curriculum for religion in higher education is given by Kenneth W. Morgan, chaplain of Colgate University, and J. Hillis Miller, president of the University of Florida.

These writers contend that religion should be a part of the total college curriculum

Robert Ulich feels that liberal education can not be liberal without religion, because human existence is embedded in a transcendent reality."

Religion not only provides us with a reference to this transcendent reality, but it provides us with an integrating force that will give unity to the entire curriculum. At present our secularized education is an unrelated hodgepodge of courses, each going its merry way without regard for a single goal or purpose. "Probably the deepest tragedy of our modern scientific civilization is not that we have science . . . but that in the acquisition of so many isolated truths we have lost the sense of an embracing Truth without which man's intellect and all that it discovers lose root, meaning, and direction."

Religion, of course, is a controversial subject, and one cannot come away from this study without feeling that the victim in the squabble between sectarian forces has been religion itself. Those who have insisted that the teaching of religion should be sectarian indoctrination have done religion a real disservice. One secularist (Agnes Meyer) quoted by President Miller, insists that secularism was inevitable because the religious groups were each insisting on its own absolutes. In the sectarian squabble secularism has picked up the marbles.

Certainly the faculties in our Lutheran colleges ought to give particular thought to this subject. ERNEST G. HEISSENBUTTEL
Thiel College

Abbreviated Scripture

The Shorter Oxford Bible. Ed. G. W. Briggs, G. B. Caird, M. Micklem. Oxford Press. 476 pages. 7s.6d.

Many persons have attempted to edit the Scriptures in such a manner as to produce a compact volume containing the most essential things. This is one of the best of the attempts.

This is not merely a collection of the best verses of Scripture. It is an introduction to the Bible for students of all sorts. Put together much in the order in which the various books were written, a continuous history of God's people is set forth (including sections from the Apocrypha to bridge the gap between the Testaments). The authors provide a brief introduction giving the setting for each section. They have used the King James Version largely, but also the Revised and sometimes their own translation.

Dates of the various books of the Old Testament as commonly accepted among scholars are followed in arrangement of Biblical passages. For instance, Deuteronomy comes among the writings of the prophets. Daniel is last among Old Testament writings.

The Gospels' Life of Jesus. Arranged by Edward F. Cary. Published by the author. 224 pages. $.50.

The author has made his own translation of the New Testament biography of Jesus, and arranged sections from the four gospels in such order as to make a continuous narrative. It is a project which has been undertaken often before, and will be many times in the future.

The Christ of All Nations. Compiled by Paul Guinness. Association Press. 285 pages. $2.75.

In a prisoner-of-war camp in Germany in 1943 Mr. Guinness had no book but the New Testament. He spent his time arranging in one sequence the materials of the four Gospels. His work was unusually skillful, and the manuscript he prepared on such scraps of paper as he could secure has now been put into an unusually attractive book. Here is *the* life of Jesus. The text of the King James Version has been used.

Sayings of Jesus. By Heinrich Weinel and Conrad Henry Moehlman. Bookman Associates. 95 pages. $1.

A rearrangement of the words of Jesus, plus a few incidents from His life, constitute this volume. The only comment is in the author's paragraph titles and in a final chapter which offers various interpretations of Jesus by noted authors and philosophers.

Dr. Moehlman's book is an abridgement of a former volume by Professor Weinel of Jena, *The Teachings of Jesus*. Quotations are from the Moffatt translation.

LETTERS
TO THE EDITOR

No radio for Protestants

SIR:

In your May 16 issue it was stated that "permission has come" from President D. Peron for Protestants to resume radio broadcasting in Argentina. In your Aug. 1 issue, you said: "There seemed to be hope this month that Juan Peron's Argentine government might allow Protestants to resume broadcasts."

Both of these reports originated with Lutheran missionaries who have spent some years in Argentina, and who are generally well informed on church-state relations there. However these missionaries and many other Protestants in Argentina, had their hopes falsely raised by General Peron. In February, he did tell a delegation of Brethren that he did not know Protestants had been kept off the air since 1949, and promised he would see that the ban was immediately lifted. But these were only empty words.

I have carefully checked with interdenominational agencies familiar with the Argentine situation, to see what the Buenos Aires regime has done to follow up its leader's promise. The fact is that the ban is today as tight as ever, and there is no concrete evidence that it will be lifted soon.

The River Plate Federation of Evangelical Churches has been spearheading the efforts to get the ban lifted. Last November it presented General Peron with a petition bearing 25,000 signatures, calling attention to the situation and asking that it be changed.

On April 6, 1951, the Federation, together with the Evangelical Baptist Convention of Argentina, sent the President another formal note rehearsing the fruitless efforts of Protestants to get the restriction removed. Two months after the Brethren interview, General Peron was told: "It pains us to be forced to state, Mr. President, that . . . the General Broadcasting Department has not lifted the prohibition on non-Catholic religious radio programs."

On April 18-19 the Federation at its [a]nual assembly declared that the ban was [s]in effect "despite the repeated public st[a]ments made by the president of the repu[b]and his personal order that radio broadc[a]be permitted."

On July 28 the Federation's press off[ice] informed me that, according to the R[ev.] Adam F. Sosa, chairman of the inter[de]nominational radio committee, "there are [no] developments."

Non-Catholics are still kept off the [air]waves in Argentina. WILLIAM A. DU[DDE]

New York City

Mr. Dudde has been a United Luthe[ran] Church missionary in Argentina and is n[ow] Protestant news expert for Religious N[ews] Service. We appreciate his report of [the] latest facts regarding the radio situation.

Candles, flowers

SIR:

In THE LUTHERAN recently there was [an] illustration of the interior of a church, [a] view of altar with arrangement of flow[ers] placed next to cross. I have been told t[his] is incorrect. We feel we should have u[ni]formity in this sacred part of the church.

Tamaqua, Pa. MRS. WILLIAM A. B[UR]

Whether flower vases are placed betwe[en] the cross and candlesticks, or candlesti[cks] are between the vases and the cross is e[n]tirely a matter of good judgment as to h[ow] the arrangement looks. The size and sh[ape] of the altar and the general appearance [of] the church may make one arrangement b[et]ter than the other. A majority of Luther[an] experts in this field prefer the vases betw[een] the candlesticks and the cross. Fortunat[ely] this is one question on which good se[nse] and good judgment outweigh historical pr[ec]edent. There is no ancient precedent on [the] question, because placing flowers on [the] altar was not practiced in the ancient chur[ch]. Almost invariably in the Church of Engl[and] the flowers are between cross and cand[le]sticks—if that means anything to you. [In] matters not involving basic Biblical p[rin]ciples our congregations are entirely free [to] do as they think best.

niversity Head

A Lutheran who formerly ught at Muhlenberg Col- has been elected to one the most important aca- emic posts in western urope, that of rector of the niversity of Bonn in the apital of the Federal Re- ublic of Germany.

He is Dr. Werner Richter, ho became an American itizen when he found refuge the United States after eeing from Hitler. Pre- iously he had been Under- ecretary in the Prussian inistry of Education and as the University of Ber- n's professor of philology, field in which he gained an nternational reputation.

In the U.S. he lectured at alifornia, Wisconsin and ale Universities and studied eology. In 1948 he joined uhlenberg's faculty as pro- essor of philosophy. His astery of slang and his in- rmality made a deep im- ression on American stu- ents.

In 1945 Dr. Richter wrote *Re-educating Germany* which has now gone through three editions and has laid the groundwork for democratic education in the free area of western Germany.

He returned to Bonn as head of its philosophy department in 1949 because of the opportunity of putting into practice some of the principles outlined in his book.

Bonn's philosophical faculty elected him dean two weeks before he was chosen for the rectorship of the entire university. Though the Rhineland is predominantly Roman Catholic, his colleagues held that his status as a devout Christian was an added qualification.

Dr. Richter has four children. Two are music students in New York. A third is the wife of Dr. G. E. Boyd, associate director at Oak Ridge. The fourth is a physician, veteran of the Army Medical Corps, doing research at New York's Cornell Medical Center.

Bonn's new rector stipulated in accepting the post that he would remain an American citizen. He hopes that more Americans will be included in Bonn's international student body of 7,000 through exchange programs.

Scholarship Student

Carolyn Bigham of Charlotte, N. C., who lost her memory shortly after she was graduated from high school last year and started school all over again last February, now is up to the seventh grade and has her sights set on college. The victim of an attack of spinal meningitis which caused the amnesia, Carolyn has completed seven years of school work in seven months and hopes to be ready to enter college in September 1952.

She has been awarded a four-year scholarship (to cover tuition, books, room and board) to Lenoir Rhyne College in Hickory, N. C., and plans to major in home economics.

Members of Advent Church, East York, Pa., presented a new car to their pastor, the Rev. H. Walter Webner, on the 25th anniversary of his ordination. Pastor Webner also recently received a Master of Sacred Theology degree from Temple University in Philadelphia

Anniversaries

Every three years the deaconesses associated with the Baltimore Motherhouse return there for a period of spiritual refreshment and fellowship. During this year's program a dinner was held Aug. 27 to celebrate milestones marked by 12 of the sisters on notable anniversaries of their consecration to the diaconate. They were:

55th

Sister Sophia Jepson
Sister Magdalene Kasewurm

40th

Sister Louise Moeller
Sister Mildred Bingaman
Sister Harriet Franklin
Sister Flora Ohler
Sister Mabel Stanley

30th

Sister Ruth Wagner
Sister Bessie Engstrom

25th

Sister Amy Baver
Sister Zedena Ross
Sister Katherine Schubert

Hospital Chaplain

A hospital chaplaincy plan that has won praise for its simplicity and workableness has been drawn up by the Rev. Arthur H. Blank, pastor of St. Paul's Lutheran Church, Carmichaels, Pa.

Pastor Blank organized chaplaincy programs in the Sharon General Hospital and the Greene County Memorial Hospital. His work won recognition from the American Protestant Hospital Chaplains' Association, which awarded him a membership certificate.

BRIEFLY SPEAKING

Seen in a church bulletin: "If you can't help worrying, remember that worrying can't help you either."

When ULCA Board of Education Executive Secretary Gould Wickey gave the chief address at the laying of the cornerstone for Central Seminary's new building, the Fremont *Guide and Tribune* had a little trouble with his name, listed him as *Dr. Gould Wiskey*.

Members of the Altar Guild of Zion Church, Trinidad, Colorado, believe in long-range planning. They bought a sack of gladiolus bulbs, passed them out after service one Sunday. Flowers raised from the bulbs will be returned to the church for use on the altar.

Countryside churches in England seem to have a great deal of trouble with their towers. In Norfolk, they placed a stuffed owl in the chancel to drive out some bats that were infesting the place. The bats quickly moved out and—perhaps you guessed it—now the church has the bats in its belfry. In Broman, a swarm of bees settled in the church's tower clock. Searching for the right man to disperse them, the council found him in the pulpit. The rector is a spare-time beekeeper.

After a summer of chasing mosquitoes with DDT and citronella, you might like to know how they do it in India. Here's a first-hand account given by Miss Lilith Schwab, veteran India missionary: "American houses are screened but the English cottages are not generally so protected. When guests are seated at an English table in India, pillow cases are passed around and the guests place their feet in them to avoid the mosquitoes."

Nice Idea Department: Ten years ago while the Rev. Titus R. Scholl was pastor of Mediator Church, Philadelphia, he married John and Catherine Lentz. In July of this year, Pastor Scholl (who's now serving Altadena Lutheran Church in California) received a letter forwarded from Philadelphia. "We want to thank you again for your kindness at the time of our marriage, 10 years ago," it read. "Please accept this as a small supplement to what we were able to give you then. We hope your life has been as happy as ours has been." Enclosed was a check for $15.

Over the doorway of an English chapel are inscribed just two words: "Think . . . Thank."

MARYLAND

Teaching Clinics Planned

TEACHING CLINICS for parents and leaders will be held in the Maryland Synod's Western Conference in September to discuss methods and materials relating to specialized age groups. Mrs. Mabel B. Fenner will meet with children's workers. Director of Christian Education and Youth Work Howard F. Reisz will confer with young people's leaders. Clinics will be held at St. Luke's, Cumberland, Sept. 16-17; St. John's, Hagerstown, Sept. 18-19; St. Paul's, Walkersville, Sept. 20-21; Grace, Westminster, Sept. 23-24.

Synodical Sunday school convention is scheduled for Nov. 3 at Evangelical Lutheran Church, Waynesboro, Pa.

WITH THE HOPE of increasing interest and attendance at Sunday vesper services, Trinity Church, Hagerstown, during October, November and December will conduct vespers at 5 P.M. instead of 7:30.

CHIME RECORDINGS in memory of Mrs. Anna Nagle were presented by her daughter to Grace Church, Westminster.

HILLSIDE Co-operative Nursery School, in Trinity Church, Hagerstown, will begin the second year of operation with an enrollment of 40, which is a 60 per cent increase over last year.

An ox roast, done in open pit, barbecue style, featured the Sunday school picnic of Trinity Church, Hagerstown, and was attended by more than 500 persons.

ST. JOHN'S Sunday school, Hagerstown, has started the publication of a monthly four-page paper titled *Eagle Wings*.

A STEWARDSHIP WORKSHOP, sponsored by the Stewardship Committee of synod, will be held Sept. 15 and 16 at the Francis Scott Key Hotel, Frederick. Participating in the program will be Dr. G. Elson Ruff, editor of THE LUTHERAN; Dr. Thomas L. Kline, of the Board of Pensions and Relief; the Rev. J. Bruce Weaver, St. Paul's parish, York, Pa.; Fred W. Hopkins, Linthicum Heights, Md.; John J. Nordberg, Arlington, Va.; and William H. Stackel, Rochester, N. Y. One feature of the program will be a panel discussion on "Building the Congregational Budget" conducted by Chairman Carl Heinmuller, Baltimore; Paul I. Folkemer, Baltimore; Thomas L. Hickman, Washington; Virgil W. Doub, Middletown; and Dr. Elwood S. Falkenstein, Westminster. General chairman is the Rev. Raymond M. Miller.

PLANS ARE UNDER WAY for organizing Trinity Chapel, Hagerstown, as a mission congregation. The chapel, an outgrowth of Trinity Church, was established about 60 years ago as a Sunday school. Approximately 140 persons will constitute the charter membership of the mission congregation when formally organized. Mr. Edward L. Burger has been superintendent of the chapel for over 50 years.

WILSON P. ARD

Honored for 84 Years' Service

Honored recently at Third Church, Rhinebeck, N. Y., were Mrs. Ethan Coon (right), organist for 35 years, active in music of the congregation for 50; and Miss Lena Heeb (left), treasurer of the congregation for 34 years. Both were lauded by Pastor Louis F. Wagschal (right) and New York Synod official (Dr.) David Jaxheimer as "sterling examples of Christian stewardship"

NEBRASKA

Midland Host to Meetings

CONCURRENT MEETINGS were held on the Midland College campus, Fremont, in mid-August by the 29th annual Midland summer assembly for church workers and the 71st annual convention of the Nebraska Synod Women's Missionary Society. Several services and meetings were conducted jointly by the two groups.

Dr. Luther A. Gotwald, executive secretary of the ULC Board of Foreign Missions, was speaker at the banquet which climaxed both meetings.

Mrs. H. J. Goede of Omaha was elected president of the synodical WMS for the coming year. Mrs. Blaine Simon of Broadwater was chosen vice president. Guest speakers at the sessions which were attended by 73 delegates and 71 visitors were Sister Evelyn Houlroyd of Philadelphia, Miss Lilith Schwab, missionary from India, and Mrs. Margaret J. Miller of York, Pa., national WMS treasurer.

The Midland assembly heard Dr. Gotwald, Dr. Erwin S. Spees of the ULC Parish and Church School Board, Dr. W. P. Hieronymus, Midland College president, and the Rev. A. C. Baughman, college chaplain.

The Rev. R. R. Pfeiffer of Scribner was re-elected president of the assembly; the Rev. J. E. Messer of Falls City, vice president; Miss Ruth Bernhardt of West Point, treasurer; and Mrs. John S. Anderson of Fremont, secretary. The Rev. George R. Krebs of West Point acted as recreation director. Two hundred delegates registered.

"Religious Sign Language" was the topic of Dr. Gotwald's address at a Sunday evening community service held at City Park, Fremont, on Aug. 5, to close an eight-week series of open-air services. Nearly 400 attended.

NEW MISSION WORK in the Omaha vicinity will soon be undertaken by the Board of American Missions, which has called the Rev. Gustav K. Huf to the field. Pastor Huf now serves Ascension Church, Philadelphia.

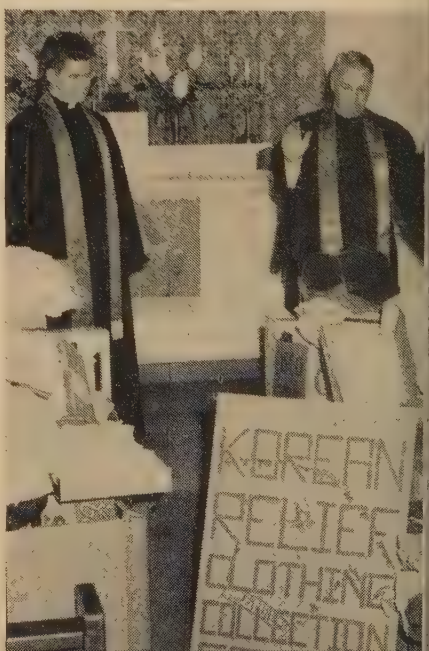
The Rev. Kendig W. Rupley was installed as pastor of Luther Memorial Church, Omaha, on Aug. 5. Nebraska Synod President T. J. C. Schuldt of Fremont and the new pastor's father, Dr. John B. Rupley, Grand Island, preached the sermons. Past Rupley was formerly at Hampton, Nebr.

THE CORNERSTONE laying at Central Theological Seminary in Fremont (*see Campus*) was a historic event for the 56-year-old institution. Once located at Atchison, Kans. the seminary there and at Fremont occupied large houses, but has never before had the experience of laying the cornerstone for a building especially constructed for educational work.

PAUL WIEGMA

Blessing Clothing for Korean Relief

Dr. H. Conrad Hoyer, head of NLC's Division of American Missions, and Pastor Ross F. Hi officiated at a special service at St. Micha Church, Oakland, California, to dedicate gi of clothing for Korea. Nearly a ton of clothi was collected and several hundred baby g ments were made by members and friends the congregation. The clothing will be c tributed by American Relief for Korea (AR



Evangelism Visit Results in Record Reading (Pa.) Adult Class

When a religious census in Reading, Pennsylvania, provided nearly 1,000 prospects for St. Luke's Lutheran Church, Pastor Maynard C. Hallock and 75 evangelism visitors went into action. A total of 115 members was received on Easter as a result. Forty additional applicants enrolled in the adult class (39 of whom are shown above with Pastor Hallock) which was confirmed on June 24

NEW JERSEY

Hope for 100 Per Cent

TRENTON—"There is good possibility of the New Jersey Synod reaching 100 per cent apportionment in 1951," asserted Pastor Frederick Fairclough, chairman of the Stewardship Committee. As of June 30 the synodical treasurer had received $83,003 against the synod's $215,718 apportionment quota. Chester A. Myrom, associate stewardship secretary, will provide added impetus to the stewardship program by conducting six regional Stewardship Workshops throughout the synod during the fall months.

Schedule of Stewardship Workshops: Calvary, Cranford, Oct. 25, 8:30 P.M.; St. John's, Rutherford, Oct. 26, 8:30 P.M.; St. James', Phillipsburg, Oct. 29, 8 P.M.; St. Paul's, Highstown, Oct. 31, 8 P.M.; St. Mark's, Oaklyn, Nov. 1, 8 P.M.; Messiah, Sea Isle City, Nov. 2, 8 P.M.

LWA "TURN IN THE ROAD" dinners are scheduled for each conference this fall. Southern conference churches will meet Oct. 8; Northern conference congregations, Holy Trinity, Nutley, Oct. 9; Central churches, Emanuel, New Brunswick, Nov. 2. Each session will begin at 3:30 P.M. with a pastors' meeting. Dinner and an evening speaker will conclude the day.

SEVERAL HUNDRED Leaguers registered for the 56th annual convention of the Luther League of New Jersey, held at St. Paul's Church, Collingswood, Sept. 1-3. The convention theme was "Lead On, O King Eternal."

Speakers at sessions were Dr. Hugh Yost, Sister Louise Burroughs, the Rev. Warren C. Johnson and the Rev. Lawrence M. Reese, all Philadelphians.

Summer residents in Surf City have been given spiritual guidance in the Community Church for the past 14 seasons under leadership of Pastor Christian Hansen. Pastor Hansen reports an active church school and excellent church attendance.

PROVISION for spiritual needs has been made elsewhere along the shore. Lutheran speaker at the interdenominational Seaside Vesper service and broadcast on Asbury Park's boardwalk was the Rev. Albert P. Stauderman, associate editor of THE LUTHERAN, on Aug. 12. Noted Philadelphia preacher Dr. Ross Stover spoke twice at Ocean City's auditorium. Evening boardwalk services at Ocean City have been conducted each week by Pastor Frank Adler in the Strand Theater. RALPH I. SHOCKEY

PENNSYLVANIA

Cornerstone Rites Held

PHILADELPHIA—Two Philadelphia churches held cornerstone ceremonies recently. Messiah Church's Aug. 5 rites were attended by Pres. Dwight F. Putman of the Central Pennsylvania Synod and Pres. E. E. Fischer of the Ministerium of Pennsylvania. Pastor Ross H. Stover laid the cornerstone. The event was another step toward completion of the new church, estimated to cost $750,000. Plans are to tell the story of the Bible in 179 windows. Crosses and carillonic bells will adorn a bell tower standing high above the colonial-type structure.

ST. PAUL'S CHURCH held its ceremony July 15. The cornerstone was for a new parish building, second in a three-unit program. The first was a chapel. Constructed of Chestnut Hill stone the new building was described by Pastor Raymond F. Anderson as intended mainly for youth, educational and soci activities.

The Church Music School was conducte at the Ministerium Camp above Shawne on-the-Delaware July 30 to Aug. 10. Fa ulty was headed by Dr. Paul Ensrud, cha man of the music department at St. Ol College. Courses dealt with hymns, liturg choirs, repertoire, church music proble and administration.

THE PENNSYLVANIA MINISTERIUM h planned conferences for high school you in connection with fall district meetingi More than 3,000 young people are expecte to attend the sessions which will hear speci speakers in panel discussions on Christia vocation. Pastors have been invited to sul mit names of high school leaders to the Mi isterium office, from which special invit tions will be sent.

The Central Penn Synod's Philadelphi District will sponsor a Lutheran Youth Wee end Retreat at Camp Hilltop Sept. 7-9. Pa tor George E. Whetstone, assistant to t synodical president, will serve as the cam chaplain. The Retreat will include recre tion, devotions and conference periods.

On the program will be Pastor Whetston Luther League Secretary Leslie Conrad, J Pastors Frederick Hasskarl and Alvin But Sister Mary Jane Jessen, Mr. John Geor Kurzenknabe, Mr. Landis Heller, and M Ferdinand J. Hagele. Philadelphia Distri President Donald G. Doll is chairman of t planning committee. ALVIN H. BUTZ, J

Pastor W. M. Stuhr assists ch dren's choir member Robe Marzec turn over a spade of earth at the service groundbreaking for Our S iour's Church, Alhambra, C fornia. Other choir memb are awaiting their turn to t part in the ceremony

HOME MISSIONS

ALBERTA, Canada: A bi-lingual mission of the Synod of Western Canada has been organized at Ponoka, Alberta, as Grace Lutheran Church. Charter membership roll included 66 adults and 19 children. A baptism at the organization service immediately increased that number by one! Choirs from Wetaskiwin and Bashaw, "neighboring" congregations, enhanced the inaugural services.

CALIFORNIA: Although not yet officially organized, members of Ascension Church (to-be), Baldwin Park, are making plans for a Christian day school to open in September. Pastor Edward Valbracht says courses for the first four grades will be offered. This will be the second such ULC school in California, joining the one at First English Church, Los Angeles.

CALIFORNIA: It isn't often that a church can be built with discarded newspapers. But that's the story at St. Mark's Church, San Fernando, where Pastor M. J. Fellner and members are gathering old papers to be sold at $20 a ton. Funds will go into the building fund.

CALIFORNIA: The 77 members of Trinity Church, Pomona, have completed a successful fund drive for $10,000. When a neighboring ALC church was recently turned down when it sought a permit to purchase property, members of Trinity Church were concerned. Later, they felt better when a survey of their neighbors indicated a "green light" for construction.

IDAHO: Seventy-six days after they broke ground, the people of Good Shepherd congregation, Pocatello, dedicated the first ULC church building in the state of Idaho. It's a house-chapel which will seat more than 100 worshipers and provide room for later expansion. Since Jan. 1 attendance has increased 32 per cent and Sunday school enrollment nearly 100 per cent.

PENNSYLVANIA: Pittsburgh Synod has approved a special appeal for home missions during 1953 and 1954, with the amount set at $3 per communing member.

COLORADO: New missions will shortly be organized in two areas of this state. In the Wheatridge suburb of Denver and in Pueblo work will be started this fall. Purchase of property for the Pueblo venture has been approved by the executive committee of the Rocky Mountain Synod.

UTAH: Careful survey of the field in Provo is being made by a seminary student. There are no ULC congregations in Utah.

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PENNSYLVANIA

York Bridge Dedicated

YORK—"Divine guidance to help us bridge the perilous waters that today separate races, classes and nations," was asked by Dr. Ralph C. Robinson, Spring Grove, in his prayer at the dedication of new Market Street bridge in York. "We have betrayed in the councils of expediency; we have been guilty of cruelty to those who differ from us in race, color, creed, class and thought. In our greedy desire for material wealth we have spurned spiritual riches. Much of our present uneasiness and fear are due to our failure to accept the common responsibilities of good citizenship."

In dedicating the bridge to all who served in the armed forces, Dr. Robinson prayed: "Teach us that truth is stronger than a lie, that a neighbor is better than a spy, that it is better to build bridges than to destroy them with bombs, that righteousness and

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CAMPUS

CENTRAL SEMINARY'S new buildin reached the cornerstone-laying stage Tuesday, Aug. 7. Dr. Gould Wickey of Was ington was chief speaker at the ceremoni talking on "The Outlook for Lutheran Th ological Education in the Midwest." Si teen items went into the cornerstone, inclu ing books and periodicals. President Bryan Keisler was liturgist, aided in the ser ice by Dr. Thomas D. Rinde, Nebraska Syno President T. J. C. Schuldt, Seminary Boar President H. Vance Baird and others.

HARTWICK COLLEGE gave financi help during the past year to 268 student more than half the entire student enrollmen Scholarship grants varied from $100 to fu tuition. Total amount of aid was $46,845.

WATERLOO COLLEGE will soon have "new" residence for women students. Th Seminary Pioneer Building is being remo eled into a dormitory for 32 girls.

BALTIMORE DEACONESS MOTHE HOUSE Directing Sister Martha Hansen fle to Holland recently to attend the Intern tional Deaconess Conference at Utrecht. S will spend about two months visiting mothe houses in Germany, Finland and Scandinav before returning.

WITTENBERG COLLEGE alumni ha chosen Dr. Paul P. Anspach, Springfield pa tor, as national president. William Mauric formerly of Cleveland, is the new alum secretary at the college.

MIDLAND COLLEGE will receive $10,0 from a drive being conducted in Fremo by a committee of 32 local businessm Midland formerly received aid through t community chest, but was dropped last fa Fremont citizens are showing their apprec tion of the college by this voluntary effo Midland's budget for the coming year h been reduced by nearly 10 per cent, $330,397. Church groups provide a lar part of the school's support.

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Dedicating Garden of Praise at Buffalo Church

At the rear of Holy Trinity Church, Buffalo, New York, is a place of quiet beauty, rest and fellowship for congregation and community. Members of the Sunday school, congregation and chancel choir are entering the garden named the "Garden of Praise" by Pastor Ralph W. Loew

truth, brotherhood and peace may flourish upon the earth."

Approximately 300 people attended services in tribute to Pastor Emmanuel J. Hoover, of Mt. Zion, upon the reception of his Doctor of Sacred Theology degree from Temple University. The church choir gave him a doctor's robe, the church council and congregation a gift of $100. Presentation was made by Mr. George Leckrone.

THE REV. CARL E. YOST, elected pastor of the Upper Muhlenberg charge, resigned to return to his former parish at McClure.

THE REV. C. R. BAUBLITZ, for six years pastor of the Chanceford charge, has resigned to accept a call to Trinity Church, Yeadon, Pa., effective Sept. 10.

THE REV. H. W. BOCK, for three years pastor of St. Paul's Church, McSherrystown, has accepted a call to Ashland . . . THE REV. VICTOR A. CARLSON, for the past 2½ years assistant pastor of St. Matthew's Church, Hanover, has accepted the call to Zion Church, Myerstown.

THE 57TH YORK DISTRICT Luther League convention was held at Camp Cann-Edi-On Aug. 31 to Sept. 3, with the theme "Jesus Calls Us." Among the speakers are: the Rev. J. Elmer Leas, Harrisburg; the Rev. Lawrence M. Reese, Philadelphia; the Rev. Herman G. Stuempfle, Baltimore; Dr. Harvey D. Hoover, Gettysburg; the Rev. F. Elwood Moreland, Shrewsbury; Mrs. Kenneth Holtman, York.

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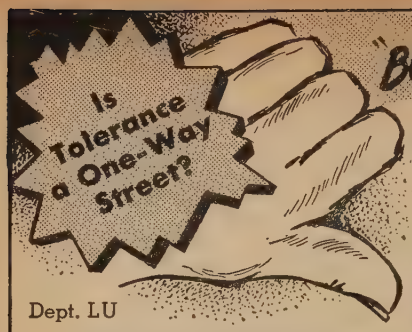

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be held in St. Paul's Church, Fayetteville, Sept. 26-27, and in Salem Church, Jacobus, Oct. 10-11.

A LUTHERAN WORLD ACTION, pastors' and laymen's conference, will be held in Gettysburg, Nov. 8, announced Pastor Francis Reinberger.

DR. GEORGE H. BERKHEIMER, secretary of the Central Pennsylvania Synod, will be ralday speaker in St. Paul's Church, Hanover, Sept. 16.

PAUL LEVI FOULK

SOUTH CAROLINA

Church is Air-cooled

MT. TABOR CHURCH, West Columbia, the Rev. Dermont Swicegood pastor, reports good attendance during the hot Sundays this summer. Air conditioning which makes the church more comfortable could have something to do with this.

Two synod-wide events will take place at Mt. Tabor Church (West Columbia) this fall. The first will be the important stewardship rally to be held Sept. 20, starting at P.M. Chester A. Myrom, of New York, associate ULCA stewardship secretary, will discuss stewardship literature to be used this fall and will give an inspirational message. Pastors and laymen will participate. The stewardship committee of the synod is sponsoring the program. Details were worked out by a special sub-committee composed of James B. Wessinger and Dr. Wynne G. Boliek, co-chairmen of the stewardship committee, and Dr. Karl W. Kinard, president of the synod.

The second synod-wide event at Mt. Tabor will be the annual convention of the Women's Missionary Society of South Carolina, Oct. 14, 15 and 16. Included among the guest speakers for the convention are the Rev. and Mrs. Albert Alsop, Argentina, and Miss Ruth Sigmon, India. The theme is, "The Will of God for These Days." Mrs. John B. Moose, Columbia, is president of the synodical WMS.

SYNODICAL TREASURER J. B. BALLENTINE, Statesburg, reported a total of $43,000 contributed by the synod in benevolence to the LCA during the first six months of 1951. The amount contributed during the same period in 1950 was $40,000.

LUTHERAN WORLD ACTION contributions the synod, as reported by the Rev. J. Milton Frick, director, Leesville, total $21,793 for the first six months of this year on a quota of $34,000.

CEREMONIES for laying the cornerstone of new Mt. Hermon Church near West Columbia were conducted by the Rev. C. E. Sea-

Ohio Pastor Is Honored

W. E. Bradley (left), pastor of First Church, ndlay, Ohio, receives from Judge Chester ndleton the community YMCA's special award r "outstanding contribution to the work of the " during 1951. Pastor Bradley has served on e board for the past 11 years, during which me bars to Negro participation in YMCA ograms have been lowered in Ohio

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strunk, pastor, Sunday, July 29, which a marked the 40th anniversary of the lay of the cornerstone of the present fra church building.

Holy Trinity Church, Anderson, was f tured in a special article in "The In pendent," newspaper of this town. The c gregation was organized by the present p tor, the Rev. Alton C. Clark, who went this field direct from the seminary. The f service was held on Sept. 27, 1935. Last y the congregation had its biggest gain total of 63. Membership now totals 235.

The article tells of an ingenious progr to secure a much-needed lot adjoining church property. The congregation wan the lot but not the house. The owner, w lived out of town, was approached with proposition that the church would purch another lot near by and move the house that lot for an exchange of deeds. The of was accepted, the house was moved. T cost was rather high, but the church v saved from being too closely crowded.

TWO NEW BUILDINGS are now under co struction at the Lowman Home for the Ag and Helpless, White Rock. These includ new dormitory which will accommod some 20 persons, and a new kitchen a three dining rooms. The institution is own and operated by six Lutheran synods in southeast.

CONSTRUCTION is nearing completion the new educational building at Ebene Church, Columbia, Dr. Carl A. Honeyc pastor.

The next term at the Lutheran Theolog Southern Seminary will open on Sept. 5. Ladies' Auxiliary will sponsor a luncheon visitors who attend the opening ceremon Dr. John L. Yost, president, reports an usually large class is expected to enter year, a total of 22 or more.

THE NEW TERM for Newberry College open the week of Sept. 10. Progress is be made in the erection of the new library bu ing, made possible through CHEY funds.

WYNNE C. BOL

DECEASED

Dr. Chauncey R. Botsford

Dr. Chauncey R. Botsford, retired Mary- Synod pastor, residing at Cumberland, yland, for the past five years, died there ug. 11. He was 83.

Born in New Canaan, Connecticut, Dr. otsford was a graduate of Susquehanna eminary. He served parishes in Northum- erland and Berwick, Pa., and then became eld secretary and assistant to the president f Susquehanna Seminary. From 1918 to 30 he was pastor of St. John's Church, mberland. After his retirement, he lived Florida for 16 years where he served veral churches as supply pastor.

Surviving are his widow; a son, Robert K., f Nescopeck, Pa.; and four daughters, Mrs. ssex B. Wagner of Front Royal, Va.; Mrs. rances A. Roll of Fairfield, Calif.; Miss larion Botsford and Miss Jane Elinor Bots- ord, both of Cumberland.

The funeral service was conducted by the ev. Donald F. Brake assisted by Dr. Har- ey D. Hoover and Dr. J. Frank Fife in St. ohn's Church, Cumberland. Interment was Rose Hill Cemetery, Cumberland.

Mrs. Ida Louise Haupt

Mrs. Ida Louise Haupt, widow of the late r. A. J. D. Haupt, first English Lutheran astor in St. Paul, Minnesota, died on July 5 aged 89 years. She came to St. Paul with er husband in 1883, where he was first astor of Memorial Lutheran Church in hich the Northwest Synod was organized 1891. Memorial Church later merged ith St. James' Church to form the Church the Reformation.

Since her husband's death in 1935, Mrs. aupt made her home with her children and ore recently has resided at the Minnesota oldiers' Home. Surviving are four sons, 19 randchildren, 3 great-grandchildren; and ur sisters, all over 80 years of age.

Funeral service was conducted on July 28 Dr. Charles L. Grant in Faith Lutheran urch, St. Paul. Interment was in Oakland metery, St. Paul.

What a world of difference lies between the words inexpensive and cheap! Seekers after bargains miss this rather fine distinction—experience alone teaches people that another criterion is needed for intelligent buying. The intelligent buyer looks for values, and values are to be found at many prices, suitable to many needs.

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Mrs. D. Elizabeth Muller

Mrs. D. Elizabeth Muller, wife of Pastor George Joseph Muller, died in Barberton, Ohio, on June 19. Pastor Muller was pastor of Grace Church, Spring Garden, Pittsburgh, for 24 years prior to his retirement in 1948. Since then, Pastor and Mrs. Muller had been living in Akron, Ohio.

Surviving beside her husband are three sons, Carl L. Muller, Dr. Harold E. Muller, and Pastor John D. Muller of Petersburg, Ohio.

The funeral service was conducted in First Lutheran Church, Barberton, by the pastor. the Rev. H. H. Creager.

CHANGES OF PASTORATE

MISSIONARIES

ARRIVED FROM OVERSEAS

MISS ETHEL EMERICK, from Liberia, June 26. RD 1, Rochester, Pa.

DEPARTURE TO OVERSEAS FIELDS

THE REV. ANDREW ELLIS, to Japan, Aug. 25. 3 Kasumi Cho, Nishinomiya Shi, Kobe.

KANSAS SYNOD

LARSEN, A. C.. From Grace Church, Champaign, Ill. To First Church, Tulsa, Okla.

SCHERCH, RICHARD O. From Philadelphia Seminary, student. To Wichita, Kan., mission work. 948 N. Glendale.

TYCHSEN, THOMAS. From New Cam parish, Kan. Retirement. 621 W. Wa St., Sleepy Eye, Minn.

MICHIGAN

REBLE, OTTO. From Augsburg Church, troit, Mich. To St. Timothy's Church, Park, Mich. 13349 Victoria, Hunting Woods, Mich.

MINISTERIUM OF PENNSYLVANI

FLISSER, FRANK. From Christ Church, Tr ton, N. J. To St. John's Church, Bet hem, Pa. 621 E. 4th St., South Bethleh

STEINHAUER, DONALD L. From Epiph Church, South Temple, Pa. To Ch Church, Chestnut Hill, Philadelphia, 19 Southampton Ave.

NEW JERSEY

MCCLELLAN, VINTON G. From Riegelsv parish, Pa. To Grace Church, River Ed N. J. 154 Adams Ave.

SEIFERT, ELMER F. From Messiah Chur Philadelphia, Pa., assistant pastor. Church of Our Saviour, Cresskill, N 121 Park Ave.

PACIFIC SYNOD

ANDERSON, M. RODERICK. From Gloria Church, Kelso, Wash. To Klamath Fa Ore., mission work. 1143 Kane St.

BAUGHMAN, PAUL. From Northwest Seminary, student. To Gloria Dei Chur Kelso, Wash.

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SEPTEMBER

14-16. LL Convention. Minnesota State. Sa Church, Albert Lea

26. Brotherhood Convention. Midw Synod. St. John's Church, Norfolk, N

29. Brotherhood Convention. Pacific Sy St. James' Church, Portland, Ore.

OCT.

2- 4. Women's Missionary Society con tion, Synod of New York. St. Jo Church, Albany

4- 5. General German Conference, UL Zion Lutheran Church, Baltimore,

14-15. WMC, Wisconsin Conference, Syno the Northwest. St. Matthew's Chu Wauwatosa

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IN CONCLUSION . . . . . .

A U.S. SENATOR, Tom Connally, said something in Washington the other day that sounded familiar. In the discussion in Congress on cutting a billion dollars from the proposed $2.2 billion for economic assistance to other countries, he said "We simply could not afford it at this time, even if there were justification . . . . We can't go on supporting countries all over the world with handouts because we like them—or for any other reason."

That's the way church people sometimes talk about foreign missions or Lutheran World Action. "We need a new roof on our church. Don't expect us to give 15 cents a week, instead of a dime, for benevolence *this* year."

There has never been a time when Americans could better afford to be generous toward others than now. American take-home pay is at an all-time high, even higher than the present prices. Average American income is by far the highest in the world, 50 times larger than the income of the average Chinese or Indonesian.

Of all the people in the world, we can best afford to be generous. Some more increase in our income taxes for sharing with the poor people of the world wouldn't hurt us a bit.

AND THAT'S THE SORT of world this ought to be, where the well-to-do help the poor to get along. To provide some good seed corn and tractors and to lend a few agricultural experts to nations which never have enough to eat is "to fulfill the law of Christ," to help bear one another's burdens.

But the U.S. Congress decided to cut down from $50 million to $40 million the funds for keeping alive the 750,000 Arab refugees in Palestine. With a billion dollars these people living in huge and hop less detention camps could be resettl among other Arab peoples and enabled earn their own living again. It was larg due to American politics that they chased out of Israel in the first place.

Another Congressional economy was cut down to about $75 million the fu for reconstruction in Korea. It cost th much for a few of the airplane attac that tore that country to pieces.

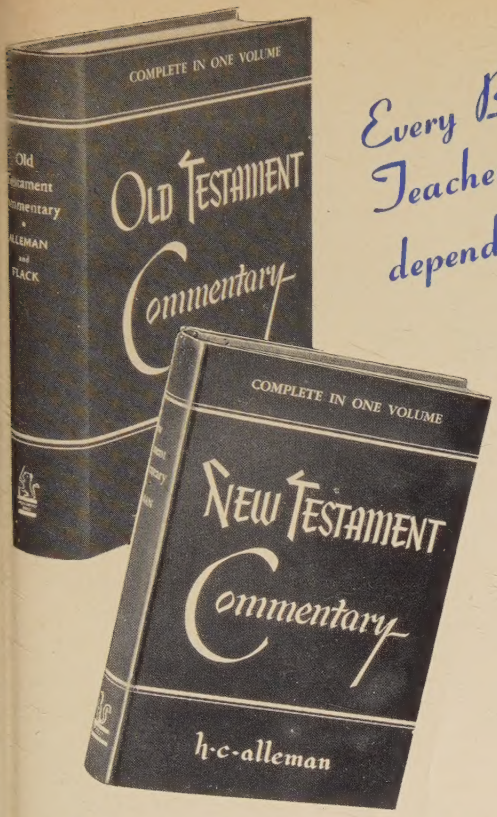
Who are we, the richest people in t world, to say we can't afford just at th time to share a bit of our wealth w poor people? Folks who shut themselv up in their own selfishness are marked the Head Gardener as unproductive tr that are going to get chopped down the end of the season.

TO HELP FOLKS drain swamps and l off disease germs and get machinery making better clothing seems rather pensive. Especially at *this* particular tim And why should we ever be expected pay stiff taxes to benefit other peop The other people probably wouldn't ev appreciate it.

Because this is God's world and people are equally precious in his sig He expects the strong to help the we That's a peace policy, the only pe policy. In the long run it figures cheaper than war.

Nations have souls, and the soul o nation can be damned. The quickest a easiest way to assure that is for a nati to shut itself up in its own concern. Je told about a rich man who saw a beg at his gate. You remember how that st turned out. Maybe Jesus was describ the United States Congress and the Am can people.

Elson Ru



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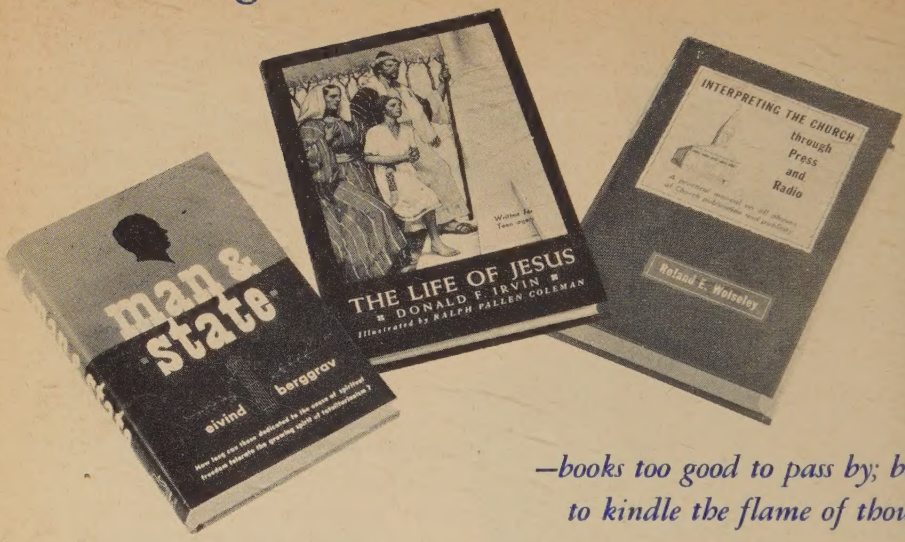

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